

THE WORLD AND ITS PEOPLE



A SERIES OF GEOGRAPHICAL READERS

BOOK IX

HAWAII AND ITS PEOPLE

BY

A. S. TWOMBLY



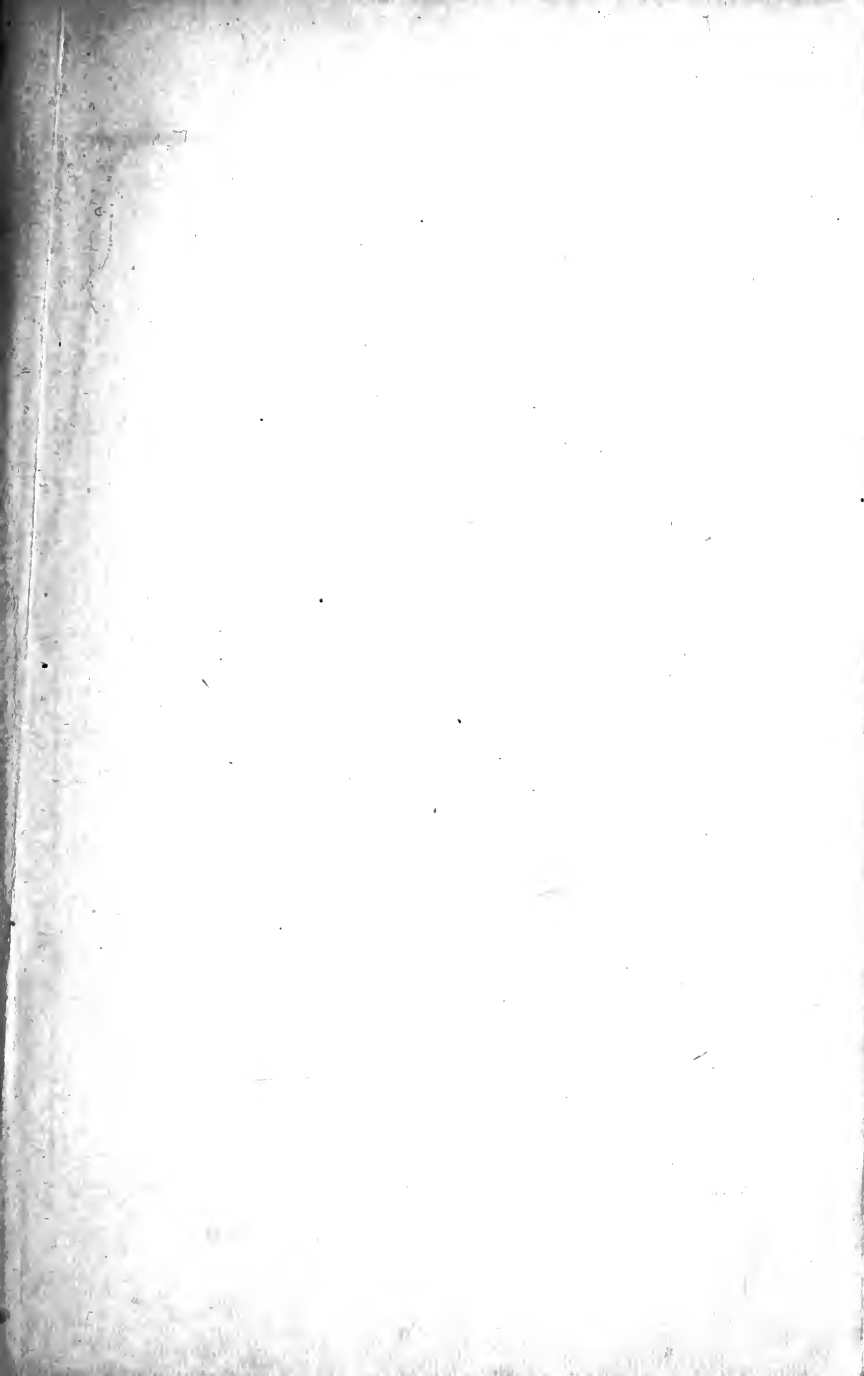
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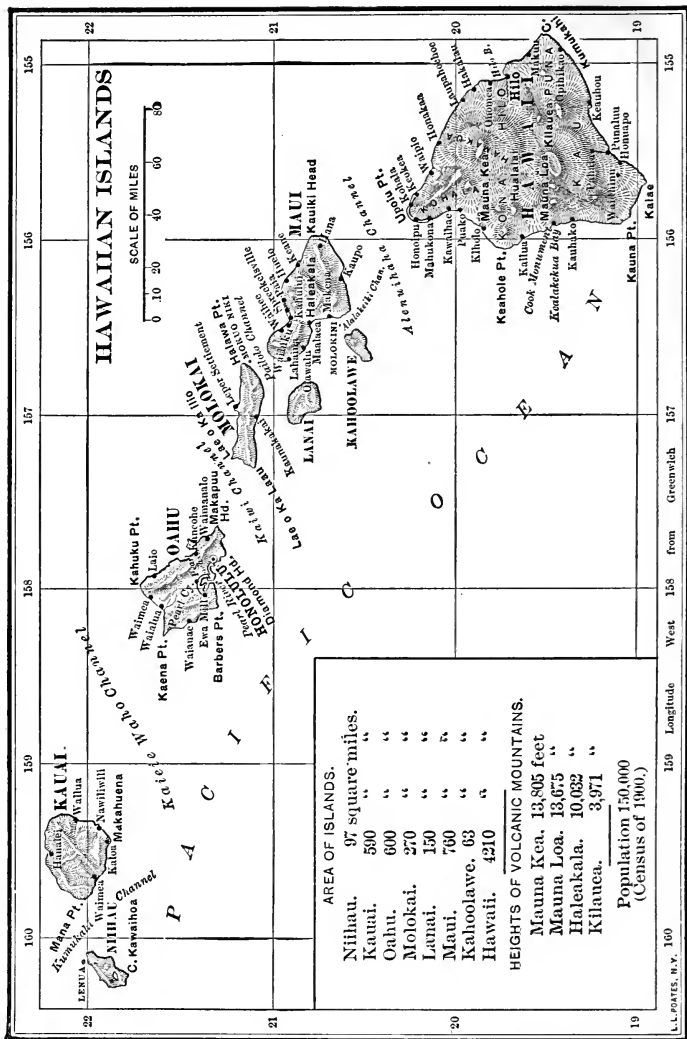
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J. Andrew Smith

June 1929







HAWAII AND ITS PEOPLE

THE LAND OF RAINBOW AND PALM

BY

ALEXANDER S. TWOMBLY



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AUTHOR'S NOTE.

THE author has endeavored to present in this volume a readable and reliable History of Hawaii for young readers, which he hopes will also be interesting to older people. He has used material from the best authorities, including Fornander, Alexander, Ellis, Jarves, and Dibble, also personal information from Hawaiian and other sources. "The Legends and Myths of Hawaii," collected by the late King Kalakaua, furnished an attractive style for some of the "Folklore" incorporated in this book. He also acknowledges his obligation to Hon. Gorham D. Gilman of Newton, Massachusetts, for the use of his Hawaiian library, the largest private collection of Hawaiian books and pamphlets in this country.

Extended statements have been condensed, and many details and statistics, valuable in themselves, have necessarily been left out of this descriptive history. Long Hawaiian names, hard to pronounce, occur as seldom as possible, and the pronunciation of them is given in notes at the bottom of pages. Where the exact language of authors has been used, credit has been given in most cases; when, however, abbreviation and other considerable changes were desirable, the authors have not been made responsible for the text. Where authorities differ, the writer has accepted the statements which seem most in harmony with the characteristics of the Hawaiian race.

The author, who spent the winter and spring of 1894 in the islands, has tried to maintain an impartial attitude, in regard to matters in dispute between Royalists and Republicans, Annexationists, Protestants and Catholics, natives and foreigners. He describes events as they occurred, without being conscious of injustice to any sect or party.

The future history of Hawaii may become of more value to the world in connection with the accomplished annexation of the islands to the United States, but it assuredly will never be more romantic or interesting than its past.

CONTENTS.

	PAGE
INTRODUCTORY. A VISIT TO HONOLULU	13

PART FIRST.

ANCIENT HAWAII AND FOLKLORE.

CHAPTER		
I.	PECULIARITIES OF ANCIENT HAWAII . . .	31
II.	HOW THE HAWAIIANS CAME TO HAWAII . . .	39
III.	A PERIOD OF LEGENDS AND MYTHS . . .	55
IV.	PELE, THE GODDESS OF THE VOLCANO . . .	62
V.	STORY OF KELEA, THE SURF RIDER . . .	73
VI.	UMI, THE PEASANT PRINCE . . .	83
VII.	RAIDS AND WARS. BATTLE OF THE SAND HILLS	92

PART SECOND.

TRANSITION PERIOD OF HAWAII.

VIII.	DISCOVERY OF THE ISLANDS BY CAPTAIN COOK	103
IX.	THE "LONELY ONE" BEGINS HIS CAREER .	113
X.	THE VALE OF IAO AND THE VOLCANO KILAUEA	123
XI.	VANCOUVER'S ADVICE AND THE "LONELY ONE'S" VICTORY	132
XII.	WHAT THE VICTOR DID FOR THE VANQUISHED	144
XIII.	RUSSIANS, PIRATES, AND KAMEHAMEHA'S BONES	155
XIV.	IDOLS AND TEMPLES SWEEPED AWAY . . .	160

CHAPTER	PAGE
XV. FEATHER MANTLE, THE QUEEN REGENT . . .	173
XVI. A TOUR IN HAWAII IN 1823	182
XVII. FEATHER MANTLE'S WONDERFUL CHANGE . . .	200
XVIII. THE QUEEN REGENT FIRM TO THE END . . .	212
XIX. WHO KAMEHAMEHA III. WAS, AND WHAT HE DID	218
XX. HAWAII'S FIRST CONSTITUTION	233
XXI. HOW HAWAII BECAME AN INDEPENDENT KING- DOM	247

PART THIRD.

MODERN HAWAII.

XXII. LIHOLIHO, KAMEHAMEHA IV.	263
XXIII. PRINCE LOT, THE LAST OF THE KAMEHAMEHAS	272
XXIV. ONE YEAR OF LUNALILO AND THEN HAWAII'S LAST KING	288
XXV. CLOSING YEARS OF KALAKAUA'S REIGN . . .	305
XXVI. RESULTS OF KALAKAUA'S REIGN	316
XXVII. LILIUOKALANI. THE REVOLUTION OF 1893 . .	328
XXVIII. ATTEMPT TO RESTORE THE EX-QUEEN . . .	342
XXIX. THE REPUBLIC. INSURRECTION OF 1895 . . .	346
XXX. ANNEXATION OF HAWAII TO THE UNITED STATES	363

LIST OF ILLUSTRATIONS.

STATUE OF KAMEHAMEHA I., HONOLULU	<i>Frontispiece</i>
	PAGE
HARBOR OF HONOLULU	17
OPERA HOUSE, HONOLULU	19
FORT STREET, HONOLULU	21
NUUANU AVENUE, HONOLULU	24
CENTRAL UNION CHURCH, HONOLULU	27
NATIVE GRASS HOUSE	30
SURF BOARD RIDER	35
DIAMOND HEAD	40
TARO PLANT	43
ANCIENT WAR CANOES	49
PREPARING A FEAST (LUAU)	52
BREADFRUIT	54
LAVA CASCADE	66
LAVA FLOW OF 1881	68
TYPES OF HAWAIIAN WOMEN	75
MAKING POI	77
ANCIENT SACRED INCLOSURE	87
COAST SCENE, MAUI	96
THE ARRIVAL OF CAPTAIN COOK	102
BANANAS GROWING	118
IAO VALLEY, MAUI	124
THE LITTLE BEGGAR, KILAUEA	126
THE LAKE OF FIRE	128
COCOANUT ISLAND, HILO, HAWAII	133

	PAGE
VIEW OF DIAMOND HEAD FROM PUNCH BOWL, HONOLULU	139
THE PALI, HONOLULU	142
NATIVE RIDING COSTUMES	148
WAIKIKI BEACH	151
ANCIENT IDOLS	165
HAWAIIAN GIRLS	171
PINEAPPLE RANCH	183
CANE CUTTING — EWA PLANTATION, OAHU	188
PAPAIA TREES	191
MANGOES	195
LOADING CATTLE	199
CAPTAIN COOK'S MONUMENT	206
YOUNG BANYAN TREE	217
NATIVE STYLE OF DRESS	222
CATHOLIC CHURCH, HONOLULU	228
KAWAIAHAO CHURCH, HONOLULU	237
PUNAHOU HALL, OAHU COLLEGE	239
COFFEE TREE	251
SUGAR MILL, HAKALAU GULCH	256
DATE PALM AVENUE, QUEEN'S HOSPITAL, HONOLULU	262
QUEEN'S HOSPITAL, HONOLULU	265
RICE FIELD, OAHU	266
LIHOLIHO, KAMEHAMEHA IV.	271
LEPER SETTLEMENT, MOLOKAI	274
KAMEHAMEHA SCHOOL	277
ROYAL MAUSOLEUM, HONOLULU	280
ST. LOUIS COLLEGE, HONOLULU	286
KING LUNALILO	288
LUNALILO HOME	291
ROYAL TOMB OF LUNALILO	292
PEARL HARBOR, OAHU	294

	PAGE
QUEEN EMMA	296
KING KALAKAUA	303
A NATIVE MEDICINE MAN (KAHUNA)	307
KING KALAKAUA AND STAFF	310
QUEEN DOWAGER, KAPIOLANI	314
KING KALAKAUA, LYING IN STATE	319
KAUMAKAPILI (NATIVE) CHURCH, HONOLULU	321
BISHOP MUSEUM	323
QUEEN LILIUOKALANI	329
THRONE ROOM, IOLANI PALACE, HONOLULU	331
QUEEN'S GUARD AND BARRACKS	334
PRESIDENT SANFORD B. DOLE	336
NATIVE FEAST	349
LILIUOKALANI'S RESIDENCE	352
CHARLES L. CARTER	354
PRISON, "THE REEF," HONOLULU	356
PRINCESS RUTH'S RESIDENCE, HONOLULU	367
PRINCESS KAIULANI	369
"L" STREET, CAMP MCKINLEY	374
FLAG RAISING, IOLANI PALACE	377

INTRODUCTORY.

A VISIT TO HONOLULU.



STATUE OF KAMEHAMEHA I., HONOLULU.

Frontispiece.

HAWAII¹ AND ITS PEOPLE.



INTRODUCTORY.

A VISIT TO HONOLULU.

“The Hawaiian Islands are not a group, as often miscalled, but a string of islands, a string of pearls if you please — a string of rare and precious pearls in the sapphire center of the great American seas. Some day we shall gather up this pretty string of pearls and throw it merrily about the neck of the beautiful big woman, who has her handsome head on the outside of the big American dollar; and then they will be called the beautiful American Islands.”

This prediction of the “Poet of the Sierras” was fulfilled when, on the 12th day of August, 1898, the official transfer of Hawaiian sovereignty to the United States occurred, and the national ensign of Hawaii gave place to the Stars and Stripes.

President Sanford B. Dole, as the representative of the Hawaiian Republic, yielded up to Harold M. Sewall, the Minister and Envoy of the United States, the sovereignty and public property of the Hawaiian Islands. A farewell salute was given to the Hawaiian flag, which was slowly lowered from its staff on the executive build-

¹ Pronounced Hah-wī'-ē.

ing, and the American flag was hoisted to its place, to the strains of the "Star-Spangled Banner."

Salutes of parting and of welcome, with a display of fireworks in the evening, crowned the official ceremony, and the islands passed into the possession of the United States.

Before studying the history and development of this interesting and newly acquired territory, we will take a voyage of discovery with our readers, and get a glimpse of the present appearance of this "Paradise of the Pacific," as it has been called. These islands have been known as the Sandwich Islands. This name was given to the country by Captain Cook at the time of its discovery, in honor of his patron, the Earl of Sandwich; but the name Hawaiian Islands, from the largest island in the group, is the one used by the native race, and is now generally accepted.

It is not wholly a fairyland, as we shall discover, but there are many beautiful things in Hawaii which exist nowhere else on the earth. The climate is deliciously cool for a subtropical country; the air is like "liquid sunshine" a large part of the year; the islands are within the trade-wind belts, and the air currents are full of the tonic of the vast ocean. There is no loss of vitality to the white population; sunstroke is practically unknown. The temperature of the sea, to the bather, is often the same as that of the atmosphere. Nowhere is surf swimming a more delightful pastime. And yet the tops of the highest mountains are covered with snow in the rainy season.

Suppose, then, that we set out on our voyage, in



search of this land of happy surprises and magnificent scenery, in January. It is a sail of 2080 miles over the Pacific Ocean, from San Francisco to Honolulu. The stanch steamer will make the passage in about six days, sailing out of the Golden Gate of the harbor of San Francisco. We must prepare to breast blustering winds and tossing waves till well away from the Farallone Islands, and until we reach the milder weather of the south.

The Pacific Ocean, in northern latitudes, hardly deserves its name of Pacific, so fiercely do the winds and waves contend against the sailor, and so mighty is the swelling current which comes all the way from the China seas.

But we are going swiftly in a southwest direction toward the equator, which girdles the earth with an imaginary line, the line of sunny climes and calmer waters. Our islands lie within twenty degrees (20°) of that charmed zone, and we know we are drawing nearer to it every day as we take off our heavy clothing and, at last, on a bright morning, rise with the sun, to put on our lightest summer suits.

The voyage over the uneasy waste of waters, where ships are seldom met, is not, however, without its peculiar charms. The remarkable cloud scenery is ample compensation for the discomforts of the journey.

Having feasted our eyes on the many fascinating aspects of the sea, and having watched by night the Southern Cross, formed of stars not seen in our northern homes, we know that Hawaii cannot be far away. Soon, in fact, on a bright morning we awake, and, from the



porthole of our cabin, catch our first glimpse of the islands that "lift their fronded palms in air."

The crimson and gold of sunrise in the tropics give a peculiar beauty to the sharp sides of the volcanic peaks which come first into sight. The dark valleys, between smaller green hills and the sapphire sea, are still in mysterious shadow. The fringes of tall cocoanut palms along the shore tell us that we are in the region of our daydreams, while over the coral reefs dashes the surf, with a sound unlike anything we have heard before. We perhaps catch sight of some marvelous flying fishes, shining with opalescent hues, as they leap for a long distance across the glassy waves.

We are approaching the only good harbor of all the islands, although a sharp-pointed ridge of rock, lifted from the land into the sea, with its glittering sides bare of verdure, shuts out our view of the city of Honolulu. It is Diamond Head, an extinct volcano, and if we could stand on the top of it, we might look down into an immense cavern which was once a crater full of fluid fire. In half an hour we shall look back upon it from the harbor, and we shall look back or forward to it during all our stay in Honolulu. It is the ever-present sentinel which guards one of the finest ports in all the world.

Entering by an opening in the reef, we are soon in the quiet waters of the harbor, where warships and trading vessels of many nations are lying at anchor, with their flags gayly flying from their mastheads.

How clear and blue is the water, as the great steamer slowly swings toward the wharf where we are to disem-



HARBOR OF HONOLULU.



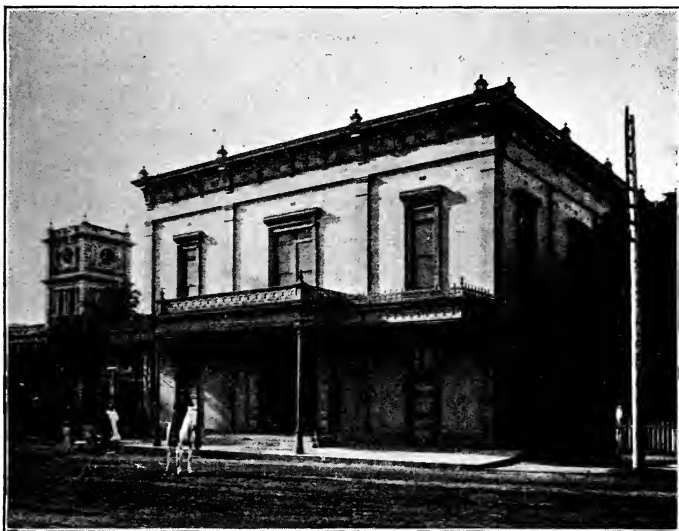
bark. We look down into the depths as we approach the landing, and see scores of small brown heads, bobbing like corks on the surface, or diving below for nickels thrown to them by the passengers. We toss some of our silver pieces into the water, our first offering to the isles. Down go the naked boys after the shining prizes; then up they come with the money in their mouths to ask for more.

On the wharf, hundreds of natives — natives? Yes, natives, but not naked ones — Did you expect to see savages in Nature's garb? Yes, they are natives, men and women, mostly clad in white, the women with flowers on their straw sailor hats, flowers about their necks, and flowers which they hold out to us in their hands. We have come to the land of flowers, and these are our welcome to a richer variety than any northern greenhouse can supply.

There are white people, too, on the wharf, dressed just as in the States, and looking like the people we left a few days ago on the wharf at San Francisco. The only difference is in the lighter clothing they wear, and the eager welcome they are ready to give to all reputable visitors, who have come so far to see them in their island home.

Some friend singles us out. Our baggage is quickly passed through the ordeal of the customhouse officer, and we are taken to a carriage with two seats, like the vehicles to which we have been accustomed in America. On the front seat sits a large, fine-looking *kanaka*, in a good suit of clothes, our coachman for the hour. A *kanaka*, what is that? *Kanaka* is only another name

for a native man, and usually a fine specimen of a man, physically, he is. He represents his race, a well-formed, smiling, amiable race ; rather lazy, a little too fat, but never impolite or noisy unless *awa*, the drink the natives love too well, has disturbed the brain.



OPERA HOUSE, HONOLULU.

Now for our first ride in an Hawaiian city. Honolulu is the capital of Hawaii, on the island of Oahu, and, with one exception, the only large city of the group. It has a population of thirty-five thousand people, of various nationalities. It has twenty miles of macadamized streets ; a street railway system ; electric lights ; thirteen hundred telephones in use ; handsome executive buildings ; a public library, banks, churches, schools,



and stores. It has also a paid fire department and all the appliances of a modern city. The post office is one of the busiest places in the city. It is patronized by natives quite as much as by the whites.

The city lies on a level strip of land along the shore, about a mile wide and seven miles long. It also extends back for several miles into five valleys, which cut deeply into thickly wooded, cloud-capped mountains, rising to an elevation of nearly four thousand feet at a distance of six miles from the sea.

So much for statistics. Let us put some flesh on these statistical bones and see for ourselves what this city is like.

We are, perhaps, expecting to find everything strange ; but our greatest surprise at first is that the wharves, the warehouses, the shop windows, the signs, and many of the people are very similar to those with which we have always been familiar in America. Even the steeples of churches, peeping over the foliage, look like well-known symbols of a Christian civilization.

Yes, the city in many respects is very like an American city. Although the actual proportion of people of American birth or parentage in the islands is only four in every hundred, yet the tone of social, political and religious life is decidedly American. The schools are after the American pattern ; the majority of teachers are Americans ; the text-books are mainly from the United States ; the prevailing language, except that of the Asiatics and the Portuguese, is English ; commerce is mostly with the States ; the products of the American press are six to one of the British ; a majority of the

government officials are Americans; two-thirds of the sugar plantations are in American hands, also two-thirds of all taxable property.

An American, visiting the islands, therefore, finds himself in familiar surroundings. He meets men



FORT STREET, HONOLULU.

and women, young and old, who have been educated in the schools and colleges of the United States; holidays, like the Fourth of July, Thanksgiving Day, and even Decoration Day, have been for years celebrated in true American fashion. American articles are sold in the stores; the customer is served by

American clerks; fêted in American homes; cared for in sickness by American doctors and nurses: in fact, the visitor soon becomes aware that the United States for generations has controlled and led the formative influences of this land, out in the middle of the great western ocean.

But we shall have a good many novel sensations before we have seen half the marvels of this wonderful country. We are driven through the streets of American stores, when, suddenly turning a corner, everything is changed. We are in Chinatown. We saw something like it in San Francisco; but here the houses are built by the Chinamen themselves, in real Chinese fashion.

Jutting balconies and overhanging second stories; narrow lanes with lanterns in all colors of the rainbow; Chinese notices in red on the doorposts, and pigtailed Chinamen in green coats and blue trousers, with all the accompanying odors and signs of occupancy by natives direct from the Celestial Land and untouched by western civilization. Several thousands of these almond-eyed, industrious and queer people are in this city, and more than twenty thousand of them are scattered over the eight islands of the group.

Two joss houses, a Chinese theater, and innumerable shops testify to the unchanged manners and thoughts of these exotic strangers, who only hope they can make enough money to send their bones back to China when they die.

We cannot stop long enough to enter their ill-

smelling houses or to dicker with them for their "curios," but are driven at once to the principal street of the city, Nuuanu Avenue, where some of the finest residences may be found.

We enter the straight, wide avenue, several miles in length; the air is soft and balmy, and on all sides breezes come to us laden with sweet odors. The houses, of no architectural pretensions, generally of two stories, are hidden on both sides of the street by the abundant vegetation, palms, algaroba trees, flowering shrubs, and the flaming *poinciana regia*, which one has described as "the essence of the island sunshine, converted into golden sequins and strung on stems of malachite and hung on a graceful tree."

Rivaling this tree, the Bougainvillea vine, climbing some of the largest trees and covering their sides and tops with rich purple or scarlet blossoms, yields a prodigality of color, which the sunshowers from the hills cause to glisten like gems of a crown.

Looking up the avenue, which, after a mile or two of level ground, rises gently toward the mountains, one sees the green sides of distant hills, above which mists and clouds continually hang, sending down light showers to the valleys, and furnishing the sparkling water, collected in reservoirs and conveyed in pipes, to the residences and fountains of the town. These showers are so frequent and so refreshing that the people hardly notice them. A stranger in Honolulu asked a passer-by how to find a certain residence: "Oh," said the man, "you see those two showers. Well, pass by both of them and there you are."



NUUANU AVENUE, HONOLULU.

We perhaps hire rooms in one of the houses of this beautiful Nuuanu Avenue, near the dwellings of the older American inhabitants, who are the merchants, bankers, lawyers, and some of the notables of Honolulu, and from our veranda, called here a *lanai*, we begin to observe more carefully the sights and sounds around us.

The clear, warm, bracing atmosphere is a luxury; in the area of our dwelling the broad leaves of the banana cover the ripening bunches of yellow and reddish fruit. Roses, plumeria, and hibiscus bloom in the front garden; the mango tree hangs full of luscious clusters, and the fronds of the palms cast shadows at our feet.

It is a place for dreams, and yet amid the novel sights we cannot close our eyes. Along the road, beyond the ditch, shadowed with drooping *taro* leaves, a few yards away, gallop the natives who hardly forget that they once owned all these islands by right of inheritance.

A Chinaman from the fields, in a blue blouse, trots into the inclosure, with his two baskets of vegetables or strawberries swung on a bamboo pole; an old, grizzled, dark-skinned native comes and squats on the steps before us, displaying "Job's tears," whitish seeds, strung in necklaces like pearls.

Other natives, in an old-fashioned omnibus, drawn by mules, pass by, singing or playing on a taro-patch fiddle, the common instrument which is the accompaniment of their plaintive songs.

Sailors from the warships swagger along the sidewalk in their jaunty white rig. Native boys, just out



of school, rush by, on their way to a pool called "trembling water," for a plunge and a frolic. A string of mules, bearing huge bunches of bananas on their backs and driven by natives in queer costumes, straggles lazily down the road toward the wharves. One hundred and seventy-five thousand dollars' worth of the luscious fruit is exported annually from the islands.

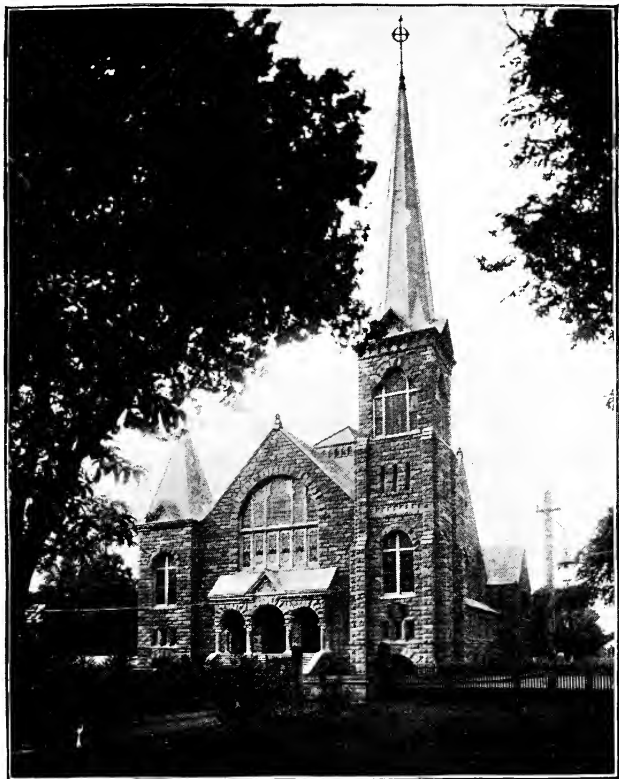
A *kanaka* on horseback, with too much *awa* on board to keep a steady seat, sways to and fro on his saddle and swings a lasso in his hand with wild gesticulation. Native girls, astride flying steeds, with their *holokus* (the loose robe commonly worn by native women), hurry up the avenue. Flowers are on their heads and around their necks; wreaths are twined in their horses' manes; many are the fragrant blossoms that drop as they gallop on.

There is a barbaric element which still lingers in the native breast, which finds its expression in the selection of the gaudiest colors, in the love of strong stimulants, and an aversion to hard work.

Honolulu is a center of life for the benefit of all the inhabitants of the islands, of every name and nation. One notable example is the erection of two large native churches, each able to seat a congregation of fifteen hundred persons, and of one American church, the Central Union, which cost one hundred and thirty thousand dollars, and is a striking ornament of the city, which has no lack of handsome public buildings.

It is noticeable, in this connection, that private architecture in the town by no means compares in elegance with the imposing style of many structures devoted to

the public welfare. The people prefer the beauty of grounds filled with tropical plants and trees, and the



CENTRAL UNION CHURCH, HONOLULU.

magnificence of the scenery which everywhere surrounds them, to the gratification of their vanity in sumptuous private dwellings. The better class of white people



have fine pictures, handsome plate, and all the comforts of life within their homes; but to this day have preferred the unostentatious to the extravagant use of ample means.

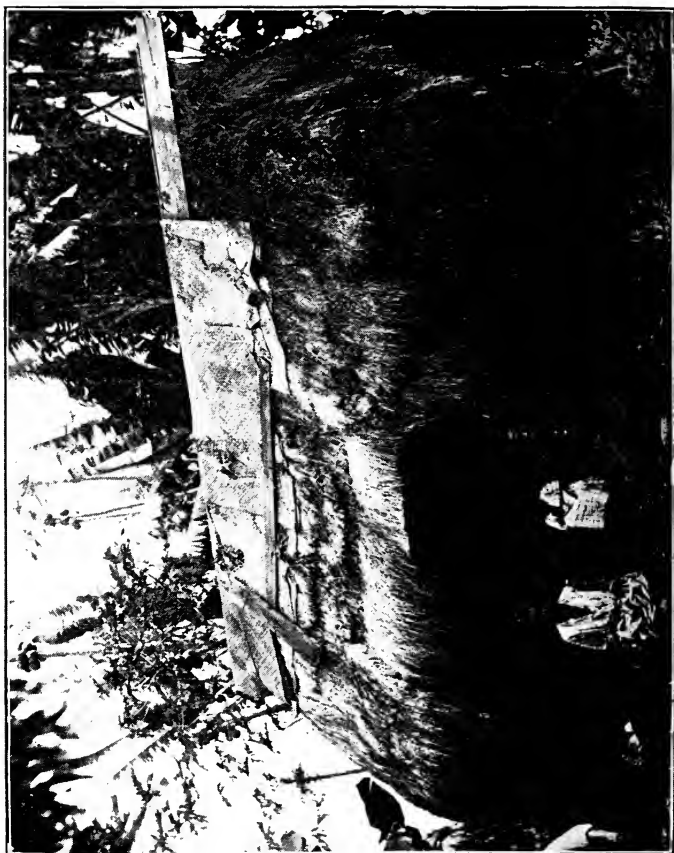
Many things relating to the modern civilization of the islands are left for future chapters of this volume; it is proposed to trace the gradual improvement of Hawaii, from its origin and low condition of barbarism, to its present position among the civilized and Christian peoples of the world.

Enough has been said, in this introduction of the reader to the city which has been the source and center of this remarkable development, to interest him, as we trust, in going back to the times when heathenism was rampant, and naked savages made the islands a scene of bloodshed, oppression and shameful orgies; and when superstition made human sacrifices a means of gaining favor with the gods, and savage chiefs held the lives of the common people in their cruel hands.

PART I.

ANCIENT HAWAII AND FOLKLORE.

CHAPTERS I.-VII.



NATIVE GRASS HOUSE.

CHAPTER I.

PECULIARITIES OF ANCIENT HAWAII.

We have seen, in Honolulu, the native Hawaiian, as he now is, a civilized man; not the best type of a civilized man perhaps, but well fed, clothed, going to church on Sunday, and living in a frame house with a veranda. He may not compare with many of the Americans in that beautiful city in what he knows, thinks, or hopes to be. The Hawaiian is not very fond of books; he is not anxious to get rich; and he thinks people who have pictures and handsome bric-à-brac in their houses rather foolish. He loves the sunshine and likes to bask in it; he knows nothing of opera music, and prefers his taro-patch fiddle; but he makes a good policeman under a white officer; he is the best hand at unloading ships, and as a sailor among the islands he can earn enough in a day, a dollar and a half, to keep his family for a week. His wife and older daughters are contented with lounging about, or sitting on the sidewalk selling *leis* (wreaths), and his boys study in the schools with the modest ambition of becoming clerks under the government; but on the whole, this large, able-bodied *kanaka* is a pleasant and picturesque object to contemplate, whether afoot or on horseback. It is therefore somewhat difficult to think of him as he was a hundred or five hundred years ago, a barbarian and a pagan.

Then, the common native went nearly naked; he was an unpleasant object in many ways, unless he was swimming in the surf or engaged in athletic sports. He ate poi with his fingers as some natives and white people do to-day, a whole family eating out of the same calabash, squatting amid squalid surroundings, with pigs sharing the food. His food was raw fish, squid, poi, made from the root of the taro plant, and such fruit or yams as grew almost spontaneously. He had to work all day long, cutting sandalwood in the mountains, or getting fish to supply the demands of his chief. He did not care to improve his condition, because his chief could seize whatever he possessed, and could take his wife or his children from him, if they were comely or useful.

The priests made him afraid of the gods, which were represented by hideous images. Between the chiefs and the priests he led a miserable life, and in the end was either thrown to the fishes or buried in a hole without a coffin.

The chiefs were not much better off, although they tyrannized over the common natives. They had larger grass houses; wore waistcloths of less coarse material, made from fibers of the cocoanut tree; took the best fruit and fish for themselves; and lay on mats and had better weapons of war. They were always fighting with one another on the same island, or with the chiefs of other islands; but the Hawaiians were never cannibals. The chiefs had handsomer canoes, went fishing to divert themselves, gambled and drank as they pleased, and had as many wives as they wanted.

Some of the high chiefs had very showy yellow cloaks and helmets made from the yellow feathers of little birds, but there were no wild animals to hunt, so that the chiefs amused themselves shooting mice with bows and arrows. There were no animals on the islands but hogs, dogs, fowls, and mice, and the pleasures of riding, which the natives of to-day find extremely enjoyable, were denied to those ancient savages.

Their weapons were spears, long and short; daggers of hard wood or bone, and clubs and slings. They used no shields, but were very skillful in catching or warding off the spears.

// The priests, who were considered equal if not superior in authority, had pretty much their own way. They could demand fish and fruit from the natives and make them do the hard work. They selected victims for human sacrifices to the idols; they taught the people that there were gods of the sea and of the land, shark gods, lizard gods, and a goddess, called Pele, who lived in the craters of volcanoes where she and her female companions tossed the hot lava about, or sent forth her sulphur fumes to destroy those who offended her. In their most ancient mythology they had a dim conception of Noah and the flood, and also of some other traditions common to very ancient races.

There were sacred temples surrounded by high, rough stone walls, on which were perched grinning and ghastly images, and where the heads of the victims were often set up. The medicine men, called *kahunas*, were sorcerers who used incantations instead of drugs, and were supposed to be able to pray people to death if

they could get some of their hair or nails. The natives did sometimes die when they were told that these horrid priests were praying that they might die. When victims were wanted for a sacrifice, the common natives ran off into the mountains; whole families hid themselves away when the men, sent by the *kahunas*, were abroad in the land to capture and kill.

When a chief died, many of the people and some of the chiefs cut off their hair, knocked out their front teeth, tattooed their tongues, or burned semicircles on their bodies with blazing bark. According to some traditions, a spook, called "The Eyeball of the Sun," conducted the souls of heroes to a distant island, with plenty of cocoanut trees on it and other agreeable things. The realm of darkness and misery, however, received the majority of the people, where *Milu*, the ghost of a very wicked chief, presided over wild games, and where *Miru*, a goddess, devoured the souls of cowards.

To offset these terrors for the dead and the living, there were, of course, some better things in life. There were games, especially when a temple was dedicated or a victory gained. The men had wrestling matches and contests with spears or with rude sleds, on which they slid down the steep hills. Men and women contended in surf riding, either in canoes or on surf boards. This was a pastime in which the Hawaiians excelled.

The swimmers took a board of light wood, about eight feet long and eighteen inches wide, stained black and highly polished. With this, they swam out to sea, diving under the rollers until they reached the outer



line of breakers. Then, lying flat on the board, they balanced themselves upon the forward slope of the highest breaker and rode with the speed of a race horse to the shore. Sometimes they stood up on the board and balanced themselves with great skill, using a paddle or a pole. The women, even some from the



SURF BOARD RIDER.

chiefs' families, were often as expert in this sport as the men.

One practice, which has survived to this day, called *lomi-lomi*, is a luxurious one. It is a process in which skillful natives knead the body with their hands, and manipulate the joints, after which a delightful and refreshing languor steals over the whole body.

The Hawaiians always loved music, or what they

thought was musical, but which we should call more noisy than melodious. Their instruments were very simple; a piece of bamboo, with two or three strings across it, served for a guitar. A hollow piece of wood, with three holes, one for the nose to blow through and the other two holes for the fingers, was a nose flute.

They had drums of various sorts: a section of a hollow trunk of the cocoanut tree, one end covered with shark skin on which they pounded; and smaller drums, made by stretching dried skins over parts of cocoanut shells or gourds. It was a monotonous kind of music, but as the two or three notes were given in accurate time, it was a good accompaniment to their modulated singing and their peculiar dancing; the dancers stood still and moved their arms and bodies to suggest different emotions.

Sometimes, in dancing, large companies were drawn up in solid squares, moving about and keeping time. Girls and women, ornamented with dogs' teeth and with wreaths of flowers, were generally the dancers, and if they made a business of dancing, they were dedicated to the foul goddess *Laka*. They were called *hula-hula* dancers, and very few of them are now seen on the islands.

Those old savages made an intoxicating drink called *awa*, by chewing the root of a plant of that name. The chewed morsels were put into a wooden bowl and water was poured over them. Then the whole was strained out through a fiber cloth. It was a stupefying drink, mainly used by the chiefs and priests. As its use became more common, it was the cause, with other

vices, of the rapid decline of the race during the last century, both in numbers and in physical strength.

Imagine then, if you can, three hundred thousand of these savages, living in these conditions on eight small islands, the whole land being only about the size of the state of Massachusetts. They were cut off from all intercourse with civilized beings.¹ They had no knowledge of what was going on outside their own islands, and were always fighting. The common people, badly treated by the chiefs and the priests, were afflicted with various diseases and under the terror of a dreadful superstition. All of them were afraid of imaginary gods, who, the priests said, lived in the forests, the caverns, and the dark pools. Not even the delightful climate, the bright sunshine, the brilliant foliage, nor the joy of dashing through the surf could give them what we should call a happy life.

To add to the distresses of the common natives, the priests, assisted by the chiefs for their mutual advantage, had, very early in their history, established the system of *tabu*, or *taboo*. We use this word in our language to mean the prohibition of the use of anything. It had originally, among the Hawaiians and other Polynesian tribes, a religious meaning. To violate the laws of the *tabu* made the disobedient person liable to be put to death, and its laws extended to almost every act of daily life. The *tabu* was more severe for the women than the men. It was *tabu* for men and women to eat

¹ It is about 2200 miles from Hawaii to Samoa ; 4900 to Hong Kong, China ; about 3400 to Yokohama, Japan, and about 4000 in round numbers to Sydney, Australia.



together. Their food could not be cooked in the same oven. The women were forbidden to eat pork, bananas, cocoanuts, turtles and certain kinds of fish.

Once two young girls of the highest rank were detected in the act of eating a banana, and a favorite page, held responsible, was put to death by drowning for his, or their, offense. A woman was killed for entering the eating house of her husband, although she was intoxicated at the time. There were occasions when no canoe could be launched, no fire lighted, no *tapa* beaten or *poi* pounded, and no sound uttered, on pain of death.

Two kinds of fish had a sacred character, and were *tabu*, by turns, for six months at a time. There were special *tabu* days, when no fire could be lighted, the dogs were muzzled, and the fowls were covered up in calabashes. These are only specimens of the oppressive system which was designed by the priests and chiefs for keeping the common natives under their tyranny. If a chief planted a spear in a *taro* or banana patch, nobody, not even the owner, could touch the plants or pluck the fruit. It was *tabu* for a native to remain standing at the mention of the king's name in a song, or when the king's food, drinking water or clothing was carried past. He could not even cross the king's shadow or that of his house; for any one to touch the king's head, or to occupy a position above it, was *tabu*.¹

Let no one, then, talk about the happiness of savage life; the savage, even in his pristine simplicity, living near to nature, is in constant fear, not only from the

¹ "Brief History of the Hawaiian People," W. D. Alexander.

actual dangers that surround him and the recklessness or cruelty of his masters and companions, but from evil spirits in every dark wood, lurking in the valleys and the hills, while ghosts flit through the darkness of the night, with unearthly moans or shrill, mysterious sounds. And the ancient Hawaiian savages, though in a much better condition than most of the dwellers on the South Sea Islands, were no exceptions to the general rule.

CHAPTER II.

HOW THE HAWAIIANS CAME TO HAWAII.—500-1150 A.D.

This chapter will show how such savages as have been described came to live on the Hawaiian Islands, and how it happened that they possessed such a small collection of things to aid them in improving their condition.

These now beautiful islands rose up out of the trackless ocean, ages and ages ago, by the action of fire under the bottom of the sea. Nobody was there to see them, as peak after peak appeared above the waves. Mists and gases came from the peaks, and burning material was thrown up into the air, to roll down their sides, until, after a long time, they became larger and larger.

They looked like mountains lifting themselves toward the sky. More stones and lava were thrown out through countless years, and so around these mountains plains

were formed. Sometimes the land under the ocean was pushed up in places all at once, and the water rolled off, leaving an island where nothing but a waste of waves existed before.

Ridges of mountains are often the result of the pushing up and folding of rock strata by internal forces of



DIAMOND HEAD.

the earth. These islands, whether gradually or more quickly formed, were desolate and dreary, without anything growing on the cooled rocks which had been welded together by the heat.

In process of time, by the action of winds, waves and storms, the rocks began to crumble and form soil in which plants might grow. Then migrating birds perched on them in their long journeys to and from the main

land. These birds dropped seeds which took root and grew. Occasionally living grasses or seeds drifted to the shores of the islands and took root also. In due time there was more or less verdure, although nearly all the soil remained barren.

The Hawaiian Islands are different in their origin and formation from the coral islands, called Atolls, which are formed in reefs, generally of a circular shape, from the skeletons of tiny animals. These reefs became covered with sand, which afforded a foundation for the growth of marine vegetables, and afterward a resting place for the seeds of trees and plants cast upon it by the waves. Perhaps some of the circular reefs are crests of submarine craters, but at any rate, the coral islands seldom rise more than a few feet above the level of the sea.

Inside the circle of the coral reefs are deep basins of water, so that the land of coral islands is not very extensive and has very few kinds of trees or plants. After a time the islands are too small for the increasing population, and there is not enough food for them to live on.¹

If you will look on the map of Polynesia, you will find many such islands around the equator. They lie in groups, the nearest inhabited islands to the Hawaiian group being about two thousand miles away. Follow along the equator to the west and you will find Malaysia, a cluster of islands near the coast of China, including the Philippines.

Now the islanders near the equator, whom we have

¹ "The Earth and Its Story," Heilprin.

described, all speak a similar language; they have nearly the same brown color, the same physical features, manners, customs, traditions and religious ideas, including the *tabu*. Therefore, it is inferred that they all, resembling as they do the inhabitants of Malaysia, have a Malay origin.

From Malaysia they emigrated, or were driven off by storms, to the Fiji, Samoan, Marquesan, and other islands to the east and south. The Samoan Islands lie in longitude 170° west from Greenwich, and in latitude about 12° south of the equator. It is supposed that from this group of islands the other groups were mostly peopled. One of the Samoan Islands is called Savaii, and this is so much like Hawaii in sound that many think the first settlers of the Hawaiian Islands came from that spot.

There is a good deal of guesswork about it, but it is also supposed that about five hundred years after Christ some chiefs, with their families and retainers, either driven or crowded out of the Samoan Islands, started off to find a new home. Possibly they sailed expecting to find islands nearer, but were carried by the winds and tides on and on, until, battered and weary, they happened to come to the lonely coast of a group of islands which they named Savaii, or Hawaii, from their old home, as the Pilgrims named the country to which they came New England.

Fortunately their canoes were large and seaworthy; call them canoes if you will, but probably the vessels were big enough to hold quite a number of people, some articles in common use, a few pigs, hens, and a

favorite dog or two, with a plentiful supply of provisions, and gourds filled with water.



TARO PLANT.

“We may imagine,” says President Dole, “that the remnant of the freight of their storm-worn canoes included a few household idols, a live pig or two, some

emaciated chickens, a surviving breadfruit plant, and *kou* and other seeds. There were women as well as men in the company; the little children had succumbed to the hardships of the voyage; . . . These people, lean and half-famished, gladly and with fresh courage took possession of their new world. As soon as they recovered their strength, they built a temple and sacrificed to their gods.

"After a little exploration they settled in a deep valley, sheltered by steep cliffs, and watered by an abundant stream of clear water, abounding in fish and shrimps; . . . Fruits of various kinds flourished on the hillsides. They found varieties of the *kapa* (native cloth) plant; they restored their wardrobe; the *taro*, growing wild in the mountain streams, they hailed as an old friend; the cultivation of this was begun at once." This plant is called Elephant Leaf in America.

"Children were born, and grew up, and intermarried, and the colony grew and prospered. Now and then new companies from the southern islands found their weary way over the ocean, bringing perhaps later customs and adding new gods. So Hawaii was gradually populated, and when its best localities were occupied, Maui,¹ another island of the group, began to be colonized, and then its adjacent islands.

"There was no occasion for fighting, for there were land and water enough for all. It was the golden age of Hawaii. Irrigating systems were undertaken, and great sea walls, fish ponds in many places, supposed to be built by the Menehunes, the fabled race of dwarfs,

¹ Pronounced Mow-ee.

and this early period is distinctly the age of the Menehunes, or skillful workers.”¹

We are told² that Hawaii was the original home of the “Brownies,” and that they were known to the Hawaiians, under the name of “Menehunes,” long before Gulliver wrote his story of the Lilliputians.

Hawaiian tradition represents them as industrious and nimble workers. It was their alleged power to perform a marvelous amount of work in a very short space of time, that caused the islanders to attribute to them vast works of stone, the ruins of which are found in various parts of the islands. Their exploits, as gnomes or dwarfs, are the fairy-tales of Hawaii. They could pass big stones from hand to hand for miles.

They were small of stature, but united in any work required of them. Every task, when begun, must be finished in a single night. They never labored twice on the same work. They were invisible to every one but to their own descendants, or to those in some way related to them. One of the tales told of them is as follows:—

A little boy named Laka lived on the island of Maui. He was greatly petted by his parents. One day his father went to another island to get a toy for Laka, and was killed. When Laka became older he wanted to go in search of his father. His grandmother told him to go to the mountains and find a tree shaped like the moon, such as would be suitable for a canoe. He went and found one; by sunset he had cut it down. Then

¹ *Overland Monthly*, June, 1895.

² Thrum's “Hawaiian Annual,” 1895.



he went home, but returned the next day. To his surprise the fallen tree was gone. So he cut down another. This also he could not find.

Being tricked in this way several times, he consulted again with his grandmother, who sent him back to find another tree shaped like a crescent. He found the tree, and dug a big hole for it to fall into. It fell into the hole, and Laka jumped down and hid in the trench.

While he waited he heard some one talking about raising the tree and placing it in its former position. There was a hum and a noise, and the place was filled with a lot of little people, who tried but could not move the tree. Laka jumped out and caught two of them; he threatened to kill them for raising the trees he had cut down for a canoe. They said if he would not kill them, but would build a shed long enough to hold the canoe, on the level ground, and provide a feast, they would make the canoe and pull it to the beach. At dead of night the hum of the Menehunes was heard. They lifted the canoe, brought it down, and put it in the shed.

Then they ate the food and fish prepared for them, and at dawn returned to their homes. It is said that the hole dug by Laka still exists.

There is a temple on the top of a ledge in the face of a perpendicular cliff, with a continuous and inaccessible cliff behind it, reaching hundreds of feet above. This temple is on the island of Molokai, near the Leper Settlement, and no one has ever been able to reach it, either from above or below, and the marvel is how the material, which appears to be seashore stones, was

carried there. The Hawaiians believe that the temple was constructed by none other than the supernatural Menehunes.

For nearly five hundred years after the Menehune period the Hawaiians had no communication with the world beyond. At last they called the place from which their ancestors came, Kahiki,¹ a general name for some distant place, they knew not where.

To prove it possible for those first settlers to come two thousand miles over the sea to Hawaii, it may be remembered that a Japanese fishing junk, blown out of its course by a typhoon, arrived at Oahu,² in December, 1832, with four men on board. Also a native of one of the Caroline Islands was found, in 1817, on one of the Marshall Islands, to which he had drifted in a canoe with three companions, a distance of fifteen hundred miles due east. It is also supposed that a string of small islands, perhaps mere rocks, extended in a line all the way from Hawaii to Samoa, in those early days.

About the year 1025, suddenly there arrived a large party of adventurers from Tahiti. Their chief was called Nanamaoa. Their language resembled that of the Hawaiians, and their customs and religion were not greatly at variance. They were received with kindness, and their chief soon became a person of influence.

One of the sons of this chief acquired possessions on three Hawaiian Islands, Hawaii, Maui and Oahu. During his reign, a celebrated chief and priest, named Paoa, made his appearance in the group. He came from one of the southern islands, with a small party, bringing with him

¹ Pronounced Kah-hee-kee.

² Pronounced O-wah-hoo.

new gods and new modes of worship. To him the subsequent high priests of Hawaii traced their lineage, even down to Heva-heva, who, in 1819, was the first to apply the torch to the temples in order to destroy idolatry and to get rid of the *tabu*.

It is said that Paaο left Upolu, his native island, in consequence of a quarrel with his brother. The story, a mere tradition, states that his brother charged the son of Paaο with stealing some of his fruit. Paaο thereupon killed his son, and proved by the contents of his stomach that he had not eaten any fruit. Then Paaο tried to make it out that the brother was the murderer of the son, because he had occasioned his death. This Paaο must have been just the sort of a man to institute the horrid ceremonies and cruel laws which made the Hawaiian religion and priesthood a dreadful curse to the people.

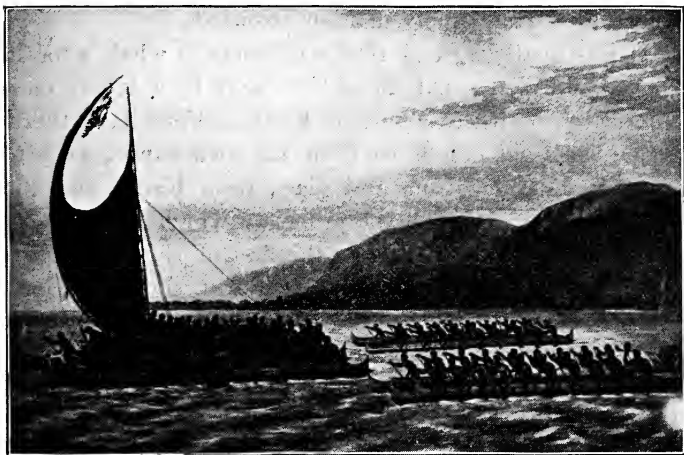
Not to speak now of other famous traditional characters of this period, navigators who visited the southern islands from Hawaii, new arrivals from the south, and chiefs who were great fighters, there was one chief, Moikeha, of whom an interesting story or legend is told.¹

This chief was born in the middle of the twelfth century and was a younger son of a powerful Hawaiian chief or king. Not being satisfied with his prospects on the islands, he sailed away, with one of his brothers, to the Society Islands, where the two took forcible possession of a large district, and built themselves residences which for that day were quite sumptuous.

¹ "Myths and Legends of Hawaii," collected by King Kalakaua.

After four or five years, the brothers quarreled, and Moikeha¹ determined to return to Hawaii. His fleet was an imposing sight. A large double canoe contained the chief, several priests, his idols, an astrologer, a navigator and personal attendants; in all about forty persons, with musicians to enliven the voyage.

The great canoe was a hundred feet in length, was



ANCIENT DOUBLE WAR CANOES.

painted red, and floated a red pennon. Red was the royal color at that time.

A large party of chiefs and retainers, with weapons and provisions, filled the other war canoes. The voyage of over twenty-five hundred miles was prosperous, and after touching at several places, the chief anchored his fine fleet in a roadstead off the island Kauai,² where

¹ Pronounced Moy-kee-ha.

² Pronounced Kaw-wi.



the great chief of the island, Puna by name, held his barbaric court. This court was noted for the chivalry of its chiefs and the rude splendor of its feasts and games.

A royal daughter of the chief, named Hooipo, was the pride and glory of the court. Her father, seeing that his daughter showed no disposition to marry any one of the many suitors for her hand, at last suggested that a manly contest between the rivals should decide the question. The comely maiden assented.

It was finally agreed that a talisman, a whale's tooth, carved and sanctified, should be sent by a trusty messenger to the little island of Kaula. Four days thereafter, the rival chiefs, each in his own canoe, were to start at the same time and place from Kauai, and the one that returned with the talisman, which the messenger was instructed to give to the first of the contestants who should land at Kaula and claim it, should become the husband of the princess, while the others must remain the victor's friends.

The messenger had been gone two days, long enough to reach the little island, one hundred miles away, when Moikeha appeared with grand array, went on shore, and announced that he was traveling on a tour of observation and pleasure.

He was granted an audience with the king, and his eye lighted on the blooming, brown princess. She at once captivated the foreign grandee, who found occasion to exchange a few pleasant words with her. On her heart also the stranger made an agreeable impression, and during the feast, with music and dancing, by which the new arrival was honored, Moikeha was favored with

the companionship of Hooipo, the sly maiden, who told him of the coming contest.

The next morning the rival chiefs were to start for Kaula. The king, his charming daughter, and his retainers came down to the beach to see them off. Everything being ready, the canoes were on the point of being launched simultaneously, when the stranger, Moikeha, suddenly stepped forward and requested permission to be one of the contestants for the prize.

Seeing that his daughter looked pleased, the king did not withhold his consent, and the rival chiefs also assented, thinking that the foreign chief, having no canoe ready and no knowledge of the coast or currents, could easily be beaten.

When asked by the king what preparations had been made for the race, Moikeha pointed to a small canoe, with an outrigger, drawn up on the beach, and a long-haired man of strange aspect, standing motionless beside it with a paddle in his hand.

And now comes the strangest part of the story, which makes us doubt the account of the tradition, in some of its particulars, at least. For a few moments the canoe remained motionless on the water. Then the sail was spread, although the wind was in the wrong direction. But instantly the sail was filled and the canoe sped out to sea as if driven by a hurricane. The secret was out. The long-haired man with the oar was the god of the winds, whom Moikeha had brought with him from the South Sea Islands. He sat behind the sail blowing it, and before daylight the next morning the canoe reached the little island of Kaula.

Moikeha received the talisman; he and his wind god stayed for refreshments on the island till noon, and at evening landed on Kauai, and placed in the king's hands the whale's tooth, the victor's prize.

The other eight chiefs landed on the little island just as the stranger was landing on the big island with his



PREPARING A FEAST (LUAU).

prize. "He must have wings, or a god helped him," said they in astonishment, when they heard that the foreigner had come and gone; but they had promised not to trouble the victorious contestant, and as the princess made no disguise of her satisfaction at the result, they attended a feast provided by the victor and

renewed their pledges of friendship. A feast (*luau*)¹ is to this day the easiest way to conciliate an enemy or to confirm a friendship in Hawaii.

In due time, says the tradition, Hooipo became the wife of Moikeha, who, on the death of the king, succeeded to the sovereignty of the island, where he and his heirs reigned for many generations. When this chief or king became old, he sent his youngest son, named Kila, to bring his foster son, named Laa, whom he had left in the South Seas, back to Hawaii.

This young chief introduced the big drum covered with shark skin, and astonished the natives with it. He had three sons born in Hawaii, and the highest blue-blood families of the islands, Oahu and Kauai, boasted of their descent from him. After his foster father's death, he himself returned to the south and never came back.

This closes the *early* traditional period, called the Golden Age of Hawaii, perhaps because so little is known about it. Certain it is, however, that there were bold navigators in these days. Their large canoes built up of planks, lashed together, and with seams calked tightly, had the capacity for holding live stock and stores for long voyages. These seamen had knowledge of the principal stars, by which they steered their course, and knew their rising and setting at different times of the year.

But, as many priests and sorcerers came with new arrivals of chiefs from time to time, no doubt the increase in numbers and in the power of the rulers

¹ Pronounced loo-ow.



augmented the severity of the *tabu* system and the frequency of human sacrifices.



ALLIGATOR PEAR.

It was during this early period that the breadfruit tree is said to have been brought to Hawaii from the South Sea Islands, of which it is a native plant.



CHAPTER III.

A PERIOD OF LEGENDS AND MYTHS. — 1100-1200 A.D.

The period of traditional history, described in the preceding chapters, by no means closes the era of myths and legends which the Hawaiians to this day delight to recite and to hear.

King Kalakaua,¹ the last king of the islands, collected many of these stories in a large volume, from which we borrow and place before our readers, in a condensed form, several of the more interesting specimens.²

The story of Hina, the Helen of Hawaii, is one of the legends which reveals the condition of things on the islands in the early part of the twelfth century, when a new period of comparative peace and prosperity began, lasting about two hundred and fifty years. Extensive works of irrigation were executed, and the population multiplied under several wise chiefs. There were, however, some ambitious chiefs who tried to conquer the whole group. It was in this period that a Japanese junk, driven out of its course, arrived at the islands. The captain and crew are said to have had light complexions, bright eyes, and to have become the progenitors of a lighter colored stock.

There is no evidence of communication with the southern islands for the next five hundred years, and, as a result, the ideas of the people concerning the out-

¹ Pronounced Kala-kow-ah.

² "The Legends and Myths of Hawaii," edited by Hon. R. M. Daggett.



side world became very vague. It was in their minds a land of mystery and marvels, full of magic, and inhabited by supernatural beings.¹

Among the last to arrive from distant shores was a chief named Paumakua, about 1090 A.D. He brought a large party, with gods, priests, astrologers and prophets. He landed first, and secured possessions on the island of Maui. His sons and other relatives were brave and ambitious, and gained almost royal positions both in Maui and Hawaii.

One of his nephews, whose wife was the beautiful Hina of Hawaiian song, had obtained a strip of land along the coast in the district of Hilo, a lovely section of the island of Hawaii, the most tropical of all the group.

Hina was the daughter of a sorceress, named Uli, who had migrated from Tahiti with one of the several expeditions of the time. The maiden was the most beautiful woman in Hawaii. Her eyes were like stars, and her hair fell in waves below the fringes of her skirt. She lived happily for years with her husband and became the mother of two sons.

At that time a powerful chief of ancient lineage held sway over the island of Molokai, which was the next island to Maui. His eldest son was a warlike youth, skilled in arms and mighty in strength. Gathering a band of warriors as bold as himself, he established a stronghold on the north side of the island, on a rugged promontory call Haupu.² It was a natural fortress,

¹ "Brief History of the Hawaiian People," by Professor W. D. Alexander.

² Pronounced How-poo.

surrounded on three sides by almost perpendicular walls. It was accessible on the fourth side only by a narrow and easily defended ridge.

The wild and daring band, under this bold young chief, became the scourge of the other chiefs. They had a hundred war canoes and made raids on even the most distant islands of the group. Women were often borne to this stronghold, where, in most instances, they were so kindly treated by the buccaneers that they soon lost their desire to be liberated.

At that period the islands were generally ruled by virtually independent district chiefs. They recognized a supreme head, but were absolute lords of their several territories. Wars were frequent, but oftener wars of plunder than of conquest.

It was a wild and reckless life, but it had not only excitement abroad, but amusement at home. The fortress within was a jovial place, and the fairest damsels were the wives of the dashing robber band.

Now the youthful leader of these reckless men had heard of the great beauty of Hina, and in disguise he reached her home at Hilo, on Hawaii, to see with his own eyes that she was surpassingly fair. She was beautiful, indeed, and the wife of one to whose family and tribe he had vowed undying enmity.

He hovered in his barge, a splendid canoe which had been given him, around the coast of Hilo for several days, waiting for his opportunity. At last it came. After sunset one evening when the moon was shining, Hina went to the beach with her women to swim in the surf. A signal was given, — a canoe, well-manned,

shot through the surf and dashed among the swimmers, — the women screamed and started for the shore.

Suddenly a man leaped from the canoe into the water. There was a brief struggle, a stifled scream, a sharp word of command, and a moment later the young ravisher was again in the canoe, with the frantic Hina in his arms. The canoe was driven by the crew through the surf like an arrow. The barge, with a man at every oar and the sails ready to hoist, was lying a short distance out at sea. A speck of light guided the rowers and the barge was soon reached.

While the alarm drum was sounding and fires appearing on shore, Hina, wrapped in folds of soft *tapa*, sat sobbing in the barge, and was being swiftly borne by wind and oar toward the fortress of Haupu. It was a voyage of two days. Hina moaned continually and would eat nothing, although treated with respect and kindness. She begged either to be killed or returned to her children.

The party landed a little before daylight. The apartments of Hina were provided with every comfort and luxury known at the time. She slept for many hours. Awaking, she gradually remembered the events of the preceding days and knew that she was the prisoner of one of whose name and exploits she was not ignorant.

It was plain to her that repining or sullen behavior would secure neither her liberation nor kind treatment. Reflecting also that her beauty had inspired the youth to abduct her, she attired herself becomingly, partook of food, and sent word that she would see the chief.

He expected a storm of tears and reproaches, but Hina rose, bowed, and waited for him to speak.

"What can I do for you?" he asked in a kindly tone.

"Liberate me," replied Hina, promptly.

"You are free to go anywhere within the walls of Haupu," returned the youth, moving his arms as if they embraced the whole world.

"Return me to my children," said Hina, and at the thought her eyes flashed fire.

"Impossible!" was the firm reply.

"Then kill me!" exclaimed Hina.

"Did you ever see *me* before I had the pleasure of taking you in my arms in the water at Hilo?" inquired the chief, evasively.

"No," said Hina, curtly.

"Well, I saw you before that time," continued the chief; "saw you in your house; saw you among the palms; saw you by the waters. I made a journey over-land to see you—to see the wife of my enemy, the most beautiful woman in Hawaii."

Hina was but a woman, and of a race and a time when the promptings of the heart were not fettered by the rules of propriety. The youth was handsome, the son of a king, and his words of praise were not unpleasant to her.

"You are like no other woman; I am like no other man. Such companionship has the approval of the gods. You will leave Haupu only when its walls are battered down and I am dead among the ruins."

To this terrible declaration Hina could offer no reply.

With her hands to her face, she sank upon the pile of mats near which she had been standing.

The chief softly placed his hand on her shoulder and said gently, —

“You will not be unhappy in Haupu.”

“Will the bird sing that is covered with a calabash?” replied Hina, raising her eyes. “I am your prisoner.”

“Not more my prisoner than I am yours,” rejoined the chief; “therefore, as fellow-prisoners, let us make the best of walls that shut out no sunshine and of gates that are a bar only against intrusion.”

The chief, feeling that he had said enough, turned and went away. “How brave and yet how gentle!” mused Hina. “How strangely pleasant are his words and voice! No one ever spoke to me so before. I could have listened longer.”

After that Hina harkened for the footsteps of her lover, and lived to forget that she was a prisoner in the fortress of Haupu.

The husband of Hina searched for her fifteen years without success. Meanwhile her two sons grew to manhood and had vowed to devote their lives to a solution of the mystery of her fate. At last they discovered the secret and with a formidable fleet and army besieged the stronghold. It was defended with desperate bravery, and the first assault was repulsed with great slaughter.

Again the attack was renewed and this time with success. The besiegers advanced a line of wooden defenses against the only vulnerable place in the walls. The device was as ingenious as it was effective. Timbers, twenty feet in length, corresponding with the height



of the wall, were firmly lashed together, side by side, until they could reach across the narrow space leading to the fortress. This wooden wall was advanced until the warriors of the fortress could almost touch it with their spears.

Finally a night of inky darkness came, and a storm of wind and rain. Noiselessly the wooden wall advanced, unperceived by the besieged. Just at daybreak the two walls came together; the warriors in the inclosure sprang toward the menaced portion of the fortress wall. Not less prompt was the movement of the enemy. The victory was won, but not cheaply. A wild tumult of shouts and the clashing of weapons, and the waves rolled over the defenders. The slaughter was tremendous on both sides.

The roof of the temple within the inclosure was fired, and the last of the band was struck down. A spear penetrated the breast of the robber chieftain. As a last act he poised his javelin to hurl it at a helmeted chief who had struggled to the front. The chief was the husband of Hina. The dying robber recognized him; he looked, but his arm did not move.

"Not for your sake, but for hers," exclaimed the dying warrior, dropping the weapon and falling lifeless beside it.

Not one of the defenders survived, and one half of the opposing army perished. Hina was found uninjured, and while she rejoiced to meet again her sons and her aged mother, she wept over the death of her lover who had made her long imprisonment so light.



CHAPTER IV.

PELE, THE GODDESS OF THE VOLCANO.—1175-1380 A.D.

The deity most feared and respected on the island of Hawaii, the largest and most southern island of the group, was the goddess Pele. Her favorite abode was supposed to be in the crater of the volcano of Kilauea,¹ near Mount Loa (Mauna Loa). She was said to have five brothers and eight sisters, all as cruel as herself. One brother was the king of steam. The others created explosions, thunders and rains of fire. They moved the clouds, hurled red-hot masses of lava, and managed the earthquakes.

This chapter will contain some of the traditions which were handed down by the priests from one generation to another, and will show not only the terrible character and wonderful powers ascribed to this goddess, but also the strange events which led to the placing of this woman and her family among the gods of the Hawaiians.

The tradition, which the islanders received without doubting its truth, states that about the year 1175 A.D., the Pele family came to Hawaii from one of the southern islands. The head of the family was the eldest son, Moho, and the party landed and located among the foothills of the mountain, called Mauna Loa. The mountain was fourteen thousand feet high, and the crater of Kilauea, near its southeastern slope, was thirty miles from the shore.

¹ Pronounced Kee-low-air (low as in allow).

From this crater lava had flowed down to the sea, and the volcano was sending out ashes and steam. There were earthquakes, and the frightened natives had deserted the valleys. But the newcomers did not seem to fear any of these dangers. The natives, therefore, thought they must be under the special protection of the gods. Soon everything they did was regarded as supernatural. The Pele family became *kahunas*, or sorcerers, of a high order.

With the family were a number of women and about thirty attendants. Pele was the most audacious and bold of the whole company. She had fought with her father in the wars at Samoa, where he was slain, and with her own hand had killed a warrior who tried to carry her off as his captive. She was very beautiful. Her brothers were devoted to her, and her queenly presence—for she came of royal blood—commanded the respect and homage of all who approached her. The little colony quietly cultivated their lands and lived contentedly and without fear of molestation.

After a time a roving chief, with forty or fifty reckless companions, landed on the coast near the Pele colony. The name of this chief was a word meaning Son of a Hog (not always a term of reproach, the hog being a sacred animal), and he had become a terror to all the islands. His tattooed body and bristly hair gave his otherwise handsome person a ferocious and forbidding appearance, so that his presence on the coast was very unwelcome.

He heard, however, the stories of the wonderful and superhuman powers of the Pele family, and of the

enchancing beauty of Pele herself. He visited the settlement, was hospitably entertained, and when Pele appeared he treated her with great respect and gallantry. He then determined to marry her. He did not realize how ugly he looked. He only thought of the beauty of Pele. But he did not urge his suit at once.

He tried to make himself agreeable to the princess, who did her best to avoid him. Finally, he made a proposal of marriage. It was decidedly refused. He threatened to seize her by force and destroy the colony. She thereupon defied his power.

Being now full of wrath, the adventurer waited several days for the moon to wane. Then, one dark night, he and his companions secreted themselves near the scattered huts of the little colony, and at a given signal rose up and massacred every man within reach of their weapons. A few only escaped. The women, who were spared, ran screaming toward the house of Pele and her brothers, who were purposely saved for future treatment.

It was the purpose of the reckless chief to surround the home of the surviving family the next day and capture Pele by force, or otherwise bring her and her haughty relatives to terms. Pele's brother, Moho, was wise enough to foresee the plan of the assassin, and escaped with the family and those who still survived to a cavern in the hills which could easily be defended.

The cave was of volcanic formation, with avenues leading back into and up the hill. Boulders of lava were rolled against the only entrance, from the inside. The party numbered in all seven men and eighteen



women and children. They had weapons and plenty of provisions. A small stream of pure water trickled down from the rocks.

Their enemy, the ruthless chief, soon found out their retreat by following a dog which the fugitives had left behind. A guard was set to watch the cavern. The chief approached the entrance and demanded a surrender, promising that the lives of all should be spared. The demand was refused with words of defiance, and in return a fierce assault was at once begun upon the entrance. Several of the assailants were wounded by spears, thrust through the crevices of the rocks. Then the besiegers heaped wood and leaves before the opening, in order to suffocate those within.

The draught through the cavern kept the inmates from harm, but the chief of the marauders, approaching too near the entrance, received a sharp spear thrust in the arm. For several days the assailants worked to make a breach at the top of the cavern. A large hole had been dug. The excavation was approaching completion and the captives seemed doomed.

Suddenly the earth began to tremble violently, and in a few moments the air was filled with ashes and smoke. But the chief and his frightened followers saw a still more appalling sight. As they looked up the valley, which was a narrow gorge above the cavern, they beheld coming down upon them, bursting from the hillside and pouring down the ravine, a flood of hot lava—a torrent of flame a hundred feet in width, its advancing crest aflame with burning timber, and sweeping before it an avalanche of stones.



In dismay they fled down the valley. They ran past the deserted huts of their intended victims, past the foothills, past the cocoa trees that fringed the beach. Turning back their eyes, they beheld the awful stream



LAVA CASCADE.

of fire spreading its mantle of death over the valley and speeding toward the coast.

Leaping into their canoes, they plunged through the surf and swiftly paddled out to sea. As they left the coast, they saw that the ravine where the cavern was situated was filled with lava, and that all within the cave were buried deep by the fiery flood.

But the people did not believe that Pele and her



family had perished. They declared that the eruption had been invoked by her to drive the ruthless invader from the district, and that, if she permitted her lands to be destroyed, it was only with the purpose in view of taking up her residence in the crater of the volcano.

— This idea became the general belief of the superstitious islanders, and in another generation temples were built to Pele, the Goddess of Fire, and priests were set apart to her service. The wily priests took advantage of the credulity and fears of the people and created other terrible sisters, adding them to the original family of Pele.

This story shows how a legend may originate and grow in a credulous age, assisted by men with priestly functions, until, securing a strong hold upon the imagination, it becomes firmly established as a religious belief. In this case, the marvelous phenomena of earthquakes and frequent eruptions were believed to be the visible evidences of the power and malignity of Pele and her tribe.

There have been many outbreaks of hot lava, issuing from subterranean caverns and flowing down the sides of Mauna Loa, within the present century. They have been witnessed by reliable white men, and records have been kept of their appearance. Scientific observations have determined their movements and the size of the streams.

One of those who visited the scene of the flow of 1880 has described his first glimpse of a canopy of flaming light, overhanging the summit of the mountain, and of torrents of fire, of intense brightness, streaming

down its slopes. A brilliant flame head was seen against the starlit heavens, and the stream of liquid lava, three-fourths of a mile in width, rolled along, at white heat, for thirty miles, accompanied by flashing



LAVA FLOW OF 1881.

gleams and detonations like the heavy reports of a hundred cannon.

Before we leave Madam Pele, as she is sometimes called by people who do not believe in her existence

or power, another myth, illustrating her vengeance, is worth our notice. It is a fanciful story, connected with one of the many eruptions which, at intervals, have poured their desolating streams of fire over the region where Pele is supposed to have taken up her abode.

The tradition tells us that the events about to be described occurred between the year 1340 and the year 1380, during the reign of a great king of Hawaii. The chief of one of the districts under this king was famous for strength, courage and manly traits. His name, which is given because it has a pleasant sound, was Kahawari. It is one of the few Hawaiian names that can be easily pronounced and remembered.¹

It was the time of the festival of the god *Lono*. Lono was one of the four greatest gods and was worshiped throughout all Polynesia. He had a separate order of priests, and in his temples no human sacrifices were ever offered. Games were held in his honor. His idol was a round pole, twelve feet long and three or four inches in diameter, with a grotesque head carved at the end. A cross stick was fastened to its neck at right angles to the pole, about six feet long, to which were attached feather wreaths and an imitation of a sea bird. A long white *tapa* cloth, like a sail, was fastened to the crosspiece at the top and left loose at the bottom. A short idol was also made to represent this god, called the "idol of sport," because it was set up during games.

There was to be a contest, on this occasion, between the stalwart young chief and his favorite friend, Ahua.

¹ The "a" sound in Hawaiian is like "a" in "ah."



A large concourse of men, women and children had gathered to witness the exciting game. They had drums, rattling gourds and other musical instruments, and danced, sang and laughed in anticipation of the sport.

The contest was between the two nobles, who were to slide down a long, steep hill on narrow sledges, from six to twelve feet in length. These sledges were called *papas*. The rider ran a little way at the top of the track; threw himself, face downward, on the narrow sledge, and then dashed headlong down the hill. The skill of the rider was displayed in keeping the narrow sled under him and in guiding it. It required long practice to do this.

The two contestants appeared at the foot of the hill and were loudly cheered by the crowd. Taking their sledges under their arms, they mounted the hill with long strides. Stopping at the top a moment, before making the descent, a comely woman stepped out from behind a clump of bushes and bowed to them.

Little attention was paid to her, until she came nearer and boldly challenged Kahawari to contest with her instead of Ahua.

“What?” said the chief, “with a woman?”

“And why not with a woman, if she is your superior, and you do not lack the courage to contend with her?” was the calm rejoinder.

“You are bold, woman!” returned the chief, with something of a frown. “What know you of the *papa*?” (the sledge).

“Enough to reach the bottom of the hill, in front

of the chief of Puna," was the prompt and defiant answer.

"Is it so, indeed?" Then take the *papa* and we will see," said Kahawari, with an angry look, which did not seem to disturb the woman in the least.

The next moment, the chief, with the strange woman closely behind him, was dashing on his narrow sledge down the steep hill. On, on they went, around and over rocks, at breakneck speed; but, for a moment, the woman lost her balance, and the chief reached the end of the course a dozen paces in advance.

Music and shouting followed the victory of the chief; but, scowling on the exulting throng, the woman, pointing to the hill, challenged the victor to another trial.

They mounted the hill without a word, and turned for another start.

"Stop!" cried the woman, as a strange light flashed in her eyes. "Your sledge is better than mine. If you would act fairly, let us now exchange."

"Why should I exchange?" replied the chief hastily. "You are neither my wife nor my sister, and I know you not. Come!" And, presuming that the woman was following him, he made a spring, and dashed down the hill on his sledge.

Immediately, so the legend says, the woman stamped her foot; a river of burning lava burst from the hill and began to pour down into the valley beneath.

On reaching the bottom, Kahawari rose and looked behind him. To his horror, he saw a wide and wild torrent of lava rushing down the hillside toward the spot where he was standing. Riding on the crest of

the foremost wave was the woman — no longer disguised, but Pele, the dreadful goddess of Kilauea, with thunder at her feet and lightning playing with her flaming tresses.

Seizing his spear, accompanied by his friend, Ahua, he fled for his life. He looked behind, and saw the entire assemblage of spectators engulfed in a sea of fire. The valleys began to fill with molten lava. He fled to his house, warned his wife and children, his mother and a favorite hog to escape to the hills, and, knowing that Pele was mainly after *him*, left them to their fate.

Coming to a chasm, he saw the lava pouring down to cut off his retreat. He crossed it on his spear, pulling his friend over after him. Closely pursued, the two friends reached the ocean, leaped into a canoe, and were soon beyond the reach of the lava.

Enraged at his escape, Pele ran some distance into the sea and hurled after him large stones, which hissed as they struck the waves. But the chief escaped and found his way to the island of Oahu, where he ended his days. All his relatives perished, and he never visited the place, fearing that Pele, the unforgiving goddess, would afflict the people again if he did.

No wonder that the natives, with such legends concerning this terrible deity, were more afraid of her than of any other gods or goddesses.

CHAPTER V.

STORY OF KELEA, THE SURF RIDER. — 1450 A.D.

The period which followed the times we have already described, and which extended from the middle of the fifteenth century to the discovery of the Hawaiian Islands by Captain Cook in 1778, is characterized by the historian as follows:—

“It was an era of strife, dynastic ambitions, internal and external wars on each island, with all their deteriorating consequences of anarchy, depopulation, social and intellectual degradation, loss of liberty, loss of knowledge, loss of arts.”¹

The traditions of this period are not numerous and, as the Hawaiians then had no written language, of course no very reliable dates or events can be given, certainly not until toward the middle of the eighteenth century, when the great conqueror of all the islands, Kamehameha, or the “Lonely One,” was born, 1736 A.D.

The ancient traditions of Hawaii were preserved, perhaps altered to suit their own purposes, by the priests and bards. The genealogies of chiefs and kings were also very carefully committed to memory both by the priests and bards, and by the chiefs and kings themselves. Every chief or king was obliged to recite his pedigree, whenever he appeared in an island where he was not known. It was his title to

¹ A. Fornander's “Polynesian History,” Vol. II.



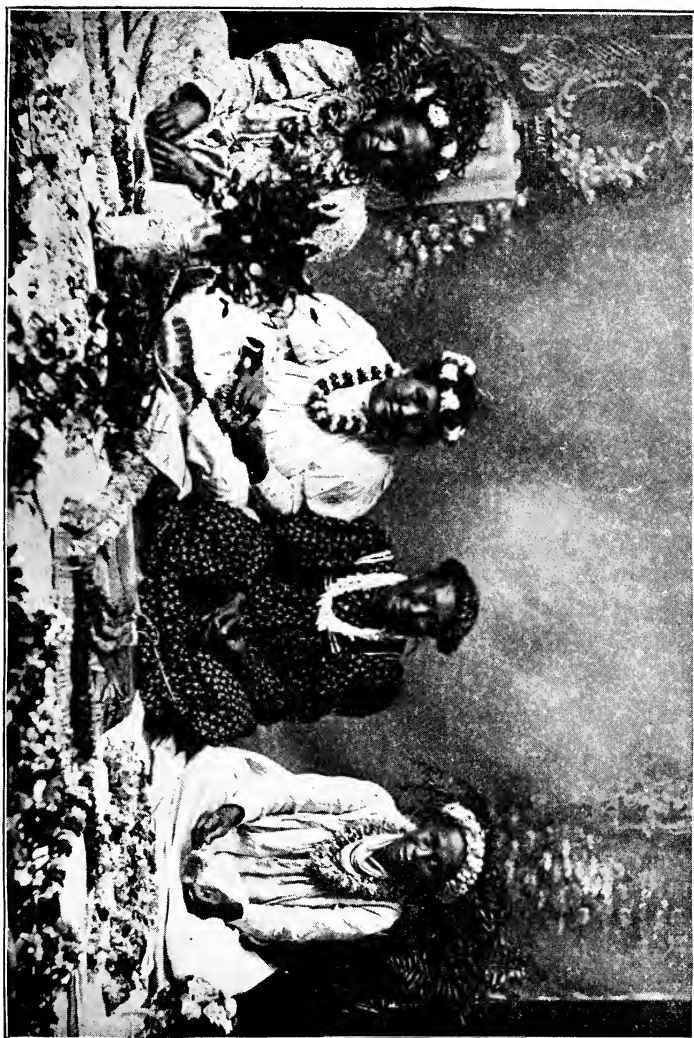
royal honors. Therefore young princes were taught this accomplishment from their earliest years.

The bards chanted these genealogies and the heroic deeds of chiefs and kings, at feasts in honor of the nobles. It was by such careful training that the memory became remarkably retentive among the upper classes, and only by this means was the history of past ages and generations handed down to later times.

It is very probable that the Hawaiian bards drew on their imaginations, especially when supernatural personages are introduced into their poems. When these bards were priests, they undoubtedly represented the gods with many extraordinary powers, to terrify the common people. A large proportion of their songs are very commonplace.

The truth is, that while the Hawaiian people, as a whole, may have been of a higher type than the majority of the South Sea islanders, they remained savages, with many of the original customs, habits and ideas of that benighted part of the world. They were rude in speech, uncouth in their adornments, loose in their habits, and swayed by their passions.

There were exceptional cases of men and women who displayed good and even heroic traits of character. Some chiefs were amiable and perhaps merciful. Instances are recorded of generous actions. Occasionally, a chief stands out in bold relief, as a benefactor of his race and a wise ruler. Now and then a priest, forgetting the traditions of his order, reveals a nature capable of suppressing priestly ambition to benefit the people.



TYPES OF HAWAIIAN WOMEN

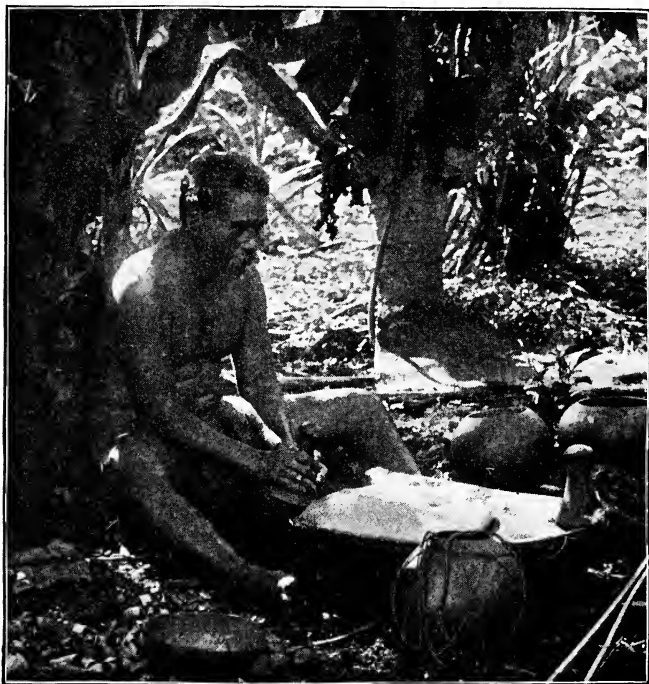
The establishment of places of refuge, like the ancient Cities of Refuge ordered by the Mosaic law, shows that the cruel instinct of the Hawaiian savages yielded at times to the natural feeling of mercy toward the distressed. These sanctuaries were refuges for manslaughterers, for the man who had broken a *tabu*, for the thief, and even for a murderer. In time of war the vanquished fled to them for protection. Their gates were always open, and the priests and attendants immediately put to death any one who followed or molested those within the sacred inclosure. After remaining several days, the fugitives might return home under protection of the gods.

On the island of Hawaii there were three famous places of refuge; also several more on the other islands. The most celebrated one was at Honaunau. It was seven hundred and fifteen feet long, and four hundred and four feet wide. It was surrounded by a massive wall, twelve feet high and fifteen feet thick. Formerly, large wooden images stood on the walls, about four feet apart.

Judging from the full-blooded native women now living in Hawaii, the Hawaiian feminine type was probably, in ancient times, that of a large, well-rounded body, a brown skin, bright eyes, long flowing hair, and graceful movements in the young girls, who romped, ran races and breasted the surf. The women, however, soon became old, losing their early comeliness and degenerating into either the enormously fat women of the chiefs' households, or the wrinkled and shriveled common native women with scanty gray locks and bony hands, who

did the drudgery of the family, and in old age received very little care either from their husbands or children.

Many of the things eaten by the Hawaiians, in ancient days, were unpalatable and even disgusting to civilized



MAKING POI.

people. Pork was almost their only meat and this was *tabued* to women. They had fowls, but relied mainly on fish, which they often ate raw, the *taro* root and the fruits which grew spontaneously. The *taro*, made

by a process into a gray mass called *poi*, yams, bread-fruit, sugar cane, sea kelp, cocoanuts, bananas and wild berries completed the list, although dogs were considered a toothsome viand, usually restricted to the chiefs and priests. The hogs were small, with long heads and erect ears. There are various opinions among foreigners in regard to the appetizing quality of *poi*, from time immemorial the staple article of Hawaiian food.

It was natural for a race of barbarians, with such customs and peculiarities, to live under a social code totally at variance with modern ideas. The story of Kelea brings out some of the strange characteristics of that ancient period. We will try to put this legend into something like its original form, taking one of the early ballads as a guide.

The legend is one that was handed down from the early part of the period which the chapter describes; about the year 1450. It is called "Kelea, the Surf Rider of Maui." Let us listen, as the bard begins:—

O Maui is an island, an island of Hawaii;
O Maui is an island, drawn up from the sea,
Drawn up from the bottom with the hook of Maui.
Maui, the *Kupua* (demi-god) that looped the sun;
With a lasso, compelling to move slow — O!
O Kahekili the father; Kawáo the brother.
O Kelea the daughter; Kelea the sister.
O Kakae, your grandfather;
Towering up on high
Is the rank of the dreaded chief-O!

Challenging each other, the breakers;
Wide is the sea to Kelea;
Swimming in the surf the fair Kelea;



Fairest of all swimmers,
Fearless in the swelling waters.
Long the hair of Kelea, wet on her shoulders.
Bright the eyes of Kelea, glancing at the sun.
O the wide sea !
O the open ocean !

Sought by many chiefs is Kelea ;
Wedded to the waves is Kelea.
O Kawáo, the brother ;
O Kelea, the sister ;
Calling to Kelea is Kawáo,
Choose your mate, Kelea !
Wedded to the waves is Kelea.

Now Lo-Lale was a gentle chief on the island of Kauai ; he was unmarried, but no wife of suitable rank could be found for him at home. He was fifty years old and was urged to marry. He therefore sent his cousin, in a large canoe, to find him a wife. This royal cousin promised to marry the damsel whom he should bring back if the chief did not fancy her. So he sailed away in state.

Sailed the royal cousin eastward.
Sailed to Molokai, to Lanai ;
Sailed to Maui.
O the wide sea ; the boisterous channel.

Swimming out beyond the breakers,
Rolling in the springs of water,
O the open sea !
Glisten the shoulders of Kelea, O !
Near the red canoe of Kalamakua.
Sounding are the voices of the sea birds,
Bending low the sun.
Gentle are the words, the language of Oahu ;



Into the canoe enticed the maiden ; O!
Doom-ed is the maiden, fair Kelea.

Out of sight, the great god Maui.
Gone the god, he dwells in clefts.
Silent are the heavens, doom-ed is Kelea.

Salt is the sea of Maui ; eh !
Like the sea is the water.
Gone is the isle of Maui from Kelea's vision ;
Faded in the sunset with the storm.
Blown to sea the red canoe.

Wildly comes the rain and fierce the wind ; O !
Weeping, crouching, sighing is Kelea ;
Gentle are the cousin's words, the language of Oahu ;
Covered are the maiden's limbs
With the mantle of the royal cousin.

Speeds on westward, farther onward,
Canoe and maiden, warrior and cousin.
Yielding to the honeyed words, the language of Oahu,
Watching by the stars and smiling, is Kelea.
Long the voyage ; wide the open sea.
Setting is the sun, over Waialua ;
Landing on Kauai, is Kelea, near Lihue.¹
Comes the gentle chief Lo-Lale,
Necklaces of pearls adorn the willing bride.

O Lihue is among the mountains.
O Lihue, in the mountains of Oahu.
Long the bridal feast, though short the wooing.
O Kelea, sister of Kawáo ;
O Kelea, bride of Chief Lo-Lale ;
O Lo-Lale, chief of proud Lihue ;
O Lo-Lale, brother of the king.

¹ Pronounced Lee-hoo-eh.

—♦—♦—♦—
Terrible the anguish of the chief Kawáo ;
Terrible the anguish of the king of Maui.
Slain are pigs, prayers say the priests.
Blown out to sea, but safe,
Safe and sailing to Oahu, says the "*kaula*."¹
Plumèd is the warrior sent to find her ;
Safe Kelea at Lihue.

Calmèd is Kawáo by a royal message ;
"The will of the gods is a *tabu* of men."
Proud of Kelea is Lo-Lale.
Cool the mountains of Waianae.
The image of the sun goes often round the earth,
Born are sons to Kelea and Lo-Lale,
O Kaholi, Luliwahine, and Luli-Kane,
Sons of Kelea and Lo-Lale.

O fickle are the thoughts of woman !
Shifting are the sands of ocean.
Right it is for wives to sever,
In Hawaii, chains grown irksome.
Gentle Lo-Lale, grieves at parting.
To the shore at Ewa, goes Kelea
Wedded early to the surf, the wife.

Waiting at the shore, the billows ;
Waiting at the sea, the monsters
Tamed and loved by fair Kelea,
In her distant home of Maui.
Coming to the shore, Kelea,
O Kelea, wife of sad Lo-Lale.

Kelea was sent by her husband to Ewa, on the coast, where she found a crowd of nobles and retainers disporting themselves in the surf. Her old passion for the

¹ *Kaula*, a propheticess.

water returned; borrowing a surf board, she swam out beyond the breakers, and excelled all the swimmers in the mad race for the shore.

The chief who had abducted her from the island of Maui, and had seen her the wife of the gentle Lo-Lale, knew the daring and beautiful Kelea, and when she touched the beach, he threw his mantle over her (a token of marriage) and carried her, not unwilling, to his home.

She remained with him till her death and bore him a daughter, who was married to a chief of Maui, Piilani, the son of Kelea's brother. One of Piilani's daughters became the wife of the great King Umi.

The grief of the gentle Lo-Lale at parting with his wife, the capricious Kelea, has been preserved in a chant, of which the following fragment only has been remembered:—

“Farewell, my partner on the lowland plains,
On the waters of Pohakea;
Above Kanehoa,
On the dark mountain spur of Maunauna.
O Lihue, she has gone!
Sniff the sweet scent of the grass,
The sweet scent of the wild vines
That are twisted about by (the brook) Waikoloa,
By the winds of Waiopua.
My flower! . . .
As if a mote were in my eye,
The pupil of my eye is troubled,
Dimness covers my eyes.
Woe is me! Oh!”



CHAPTER VI.

UMI, THE PEASANT PRINCE. — 1450-1521 A.D.

Our history of Hawaii now passes on from the middle of the fifteenth century into the period which ends in the latter part of the eighteenth century. One of the most picturesque and striking figures of this period is that of the peasant prince Umi, who, after various adventures, became the king of Hawaii. The story of his life reads like a romance.

There lived and reigned on the island of Hawaii a king named Kiha. A curious and much-prized memento of this king has come down to our times. It is a large nautilus shell, of a kind seldom found in this group, and inlaid, after the custom of those days, with the teeth of rebel chiefs slain in battle. It was used by Kiha as a war trumpet, and its notes, when sounded, were said to have been heard ten miles away. It was sent to the Paris Exhibition of 1865 and is now in the Royal Museum at Honolulu. This king lived to a very old age and was succeeded by his son Liloa, an affable, jovial monarch who frequently traveled over the island.

Liloa's first wife was a chiefess of Maui, by whom he had a son, Hakau,¹ and a daughter. Later in life he had another son, whose mother was a beautiful girl in humble station. She named the boy Umi, and brought him up in ignorance of the rank of his father till he

¹ Pronounced Hah-kow.

was sixteen years of age. Then she told him that he was the son of the great King Liloa, and she gave him the tokens of his rank, which the king had left with her, — a red waistcloth, a yellow feather wreath and a whale-tooth ornament.

His father either did not know of his birth or did not care to recognize him as his son. His ambitious mother, however, determined that he should claim his birthright.

“Go,” said she to Umi, “to your royal parent; show him these sacred pledges and claim his recognition.”

There was a law that whoever entered the presence of a king without permission was liable to the penalty of death. If a chief or king said, “Down face,” the offender was instantly put to death.

But Umi was bold, and the stake for which he played was a large one. He therefore, after a long journey, went alone to the inclosure in which the king’s house was situated. He passed by the entrance, where warriors were keeping guard, and leaped over the high, rear wall immediately back of and within a hundred paces of the private apartments of the king.

He had a spear in his hand and was determined, if opposed, to fight his way to the royal presence. His movements had been watched, and when he sprang over the wall he found a number of uplifted spears between him and the door of the king’s house.

Striking back the spear points and disregarding the warning shouts, in a moment he stood at the back entrance of the house, which none but members of the royal household were permitted to enter. His audacity

saved him, since the guards could not believe that any one not in the confidence of the king would dare to take such risks of his life.

On arriving at the door, Umi struck his spear firmly into the ground and walked unarmed into the presence of the king. The old king had just finished his breakfast and was lounging on a pile of mats, unattended except by his spittoon bearer and two half-grown boys with fly brushes.

Astonished at the intrusion, the king rose to a sitting posture, and, with a frown on his face, was about to speak, when Umi stepped forward and boldly seated himself in his lap. Throwing the youth from his knees, the king angrily exclaimed, "Audacious slave! how dare you?"

Umi rose to his feet and proudly replied, —

"The son of Liloa dare do anything." The king cast his eyes over the comely youth. He saw his own *malo* (waistcloth) around the loins of Umi, and the ivory clasp of his own necklace about his neck. Yet, as if he had seen nothing, he asked: —

"Young man, you claim to be my son. If so, tell me of your mother and your errand."

Umi bowed and answered, "I am Umi," and then he told of his mother and her commands. "I am your son," he continued; "if you acknowledge me, seat me beside you; if not, order my body to the temple, as a sacrifice to the gods."

"How did you gain admission?" asked the king.

"By leaping the wall and beating down the spears of your guards," modestly replied Umi.

"It was a dangerous thing. Had you no fear?" rejoined the king.

"I am still young and have not learned to fear," was the response.

"Then you are, indeed, the son of Liloa," said the king, as he put his arms around him, and probably "rubbed noses" with him, which was the usual salutation of intimate friends and relatives in those days.

Hakau, the king's eldest son, was the heir to his throne. There was a scowl on his face when he met Umi. He was haughty, selfish and cruel, and naturally vicious and barbarous, a tyrant and a very different man from his father.

It was said that he caused such as surpassed him in physical beauty to be slain or disfigured. No wonder that he became jealous of the handsome Umi and hated him because his father publicly recognized him as his son.

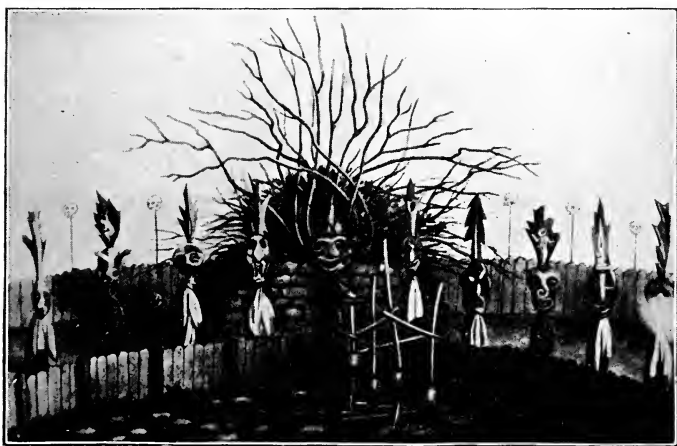
Umi was, however, soon firmly established at court, and revenue and attendants were given him. He sent presents to his mother, who waited patiently, feeling sure that one day Umi would become the king of Hawaii.

In less than two years Liloa died. He had called his sons and said to them: "I give the charge of the kingdom and the title of King to Hakau, and the custody of the gods and temples to Umi. You are to be the ruler of Hawaii," he said to Hakau, "and Umi is to be your counselor."

Hakau chafed under the bequest which clothed his brother with little less power than his own. His hostility became open and brutal. He reviled his brother for

his low birth. Umi, unable to bear these taunts, quietly left the court and went to Hilo. There, he supported himself, with two friends, by fishing, birdcatching, and making canoes, spears and other weapons.

But Umi could not long remain in seclusion. The barbarous rule and practices of Hakau caused a rebellion against his authority. Two priests of distinction, who had incurred his enmity by counseling a better



ANCIENT SACRED INCLOSURE.

course, joined the revolt, with other priests. They felt that to degrade Umi, who had charge of the temples, was an insult to their order.

The two priests told the warriors of Umi's rank, and that Hakau was abandoned by the gods. They urged Umi to raise the standard of rebellion and then went back to the king, who received them with feigned cordiality and asked them if they had seen Umi.

They said they had seen him, and advised Hakau to send all the men he could muster to the mountains, to obtain bird feathers for decorating the god of war.

Hakau was startled by this advice, because the priests gave such counsel only in times of great peril. Then they told him that Umi was preparing for rebellion. The frightened tyrant consulted the omens. These were wholly unfavorable. He determined, in two days (a fatal delay), to hold a festival to the god of war, with human sacrifices, and to send as many of his men as he could into the mountains to decorate the god. The priests had advised this to get rid of as many of Hakau's warriors as possible.

Hakau proposed to close the gates of the "place of refuge." The priests resented this proposal. "Well, then, keep them open," said the king, angrily; "but they will run swiftly who enter them," he added with a sneer.

Many of the king's warriors were sent off the next day to gather bird feathers to adorn and placate the god of war. Messengers were dispatched to distant chiefs for assistance. But it was too late.

More and more warriors were gathering to the standard of Umi, and heaps of dry grass and bark were got together to be lighted for signals on the hilltops. The warriors were accompanied by many of their wives, to furnish them with food and drink in battle; sometimes, in a desperate cause, these women fought bravely, defending their masters or mingling freely in the fight.

A specially sacred god was brought into the camp

of Umi. A giant brought the image from an old temple. Hakau had tried to get it for himself, but his messengers came to the temple to find that the god had already been carried away.

Two hours after midnight Hakau left the temple. The signal fires of the rebels under Umi were lighted and flashed from hill to hill. Half an hour after, Umi appeared in feather mantle and helmet, preceded by the ancient war god borne by priests. The army of two thousand warriors was divided into three parts. Umi led the central division. Full of enthusiasm, they came down from the hills by the several paths leading to the royal settlement, where Hakau, surprised as the warriors crossed a stream near the royal mansion, ordered the gates to be closed and barred.

But the gates went down with a crash. The handful of the king's retainers fell back before the flood of warriors led by Umi. Hakau retreated to the sacred temple, prepared to defend himself, with a few of his attendants, to the last.

Umi reached the closed door of the temple. The giant who had procured the ancient god rent the door into splinters. Umi entered. Hakau, with a hiss, made a thrust at him with his javelin. Umi caught and wrenched the weapon from his grasp and was about to strike, when a priest stayed his uplifted hand and cried:

"Hold! Let this be a sacrifice and not a murder! In the name of the gods, *I* slay him."

With these words the high priest drove his dagger through the heart of Hakau, who fell, dying, at the feet of Umi.



The sacred trumpet was discovered near the door; Umi raised it to his lips. A vigorous blast swept over the valleys and echoed among the hills. Then said the high priest, "It is the voice of the gods, proclaiming their approval of the work of this day."

All the chiefs under Hakau tendered their allegiance to Umi, and he was annointed king of Hawaii in the presence of ten thousand warriors. The games and festivities of the occasion lasted for ten days.

Some of the subordinate chiefs still considered Umi as a chief, but not of the highest rank, and as such his children would not be of the highest grade. To remedy this, Umi took his half-sister to be one of his wives—a custom often resorted to by Hawaiian chiefs for a similar purpose. He also, by advice of the high priest, married the daughter of the king of Maui, and the queen was escorted to Hawaii in great state by four hundred war canoes.

Umi's reign was a prosperous one. He settled disputes among his chiefs, encouraged industry and works of public utility, and built a number of temples. At his death, a friend carried off his body, at his request, and hid it in a cave. It was the greatest disgrace for a chief to have his bones in the possession of an enemy. They were exhibited as trophies, and exulted over. Sometimes they were made into fishhooks or arrowheads for shooting mice.

Allusion has been made in this story of Umi to bird-catching. Among the arts of ancient Hawaii, says Dr. N. B. Emerson, none are of greater interest than those which concern the decorative use of plumage,

and the means employed to capture the birds that supplied it.

An immense number of tiny feathers of the *o-o*, the *mamo* and the *i-iwi* was required for a single royal cloak or mantle, and the capture of the birds called for great patience and skill. Birdcatching was an exacting occupation. The hunter made his home for long periods in wooded solitudes and amid cliffs dangerous to climb. The hunt was preceded by prayers and sacrifices to the gods.

The bird seasons corresponded to the two flowering seasons of the *lehua* tree, the blossoms of which attracted the birds. A sticky gum was smeared on a forked pole with crosspiece, or on a branch; sometimes the pole or branch was made attractive by baiting it with honey flowers. Decoy birds were also used; occasionally, a snare, which was a simple noose at the end of a long string, the hunter being carefully concealed.

If pleased with the hunter's call, the bird, having satisfied himself that all is right, alights and cocks his head from side to side to observe more carefully. Then he moves forward, and if he sets his foot in the snare, instantly the hunter pulls the snare, and the bird is his.

The *mamo* was the king of the small birds of the uplands, proud and lordly, attacking and driving away other birds. It made a pretty display on its tree, prinking and preening, but alert and watchful. The *o-o*, with his suit of jetty black, touched with points of gold, was also of a jealous and domineering spirit.

The feathers were a perquisite of royalty, and the helmets and cloaks made of them could be worn only by kings and the highest chiefs.



CHAPTER VII.

RAIDS AND WARS. BATTLE OF THE SAND HILLS.—
1521-1778 A. D.

The eldest son of Umi succeeded him as king of Hawaii; he was probably born in the year 1496, and ascended the throne about the year 1521. He reigned not more than ten years, and it was during his reign that the arrival of some white people—shipwrecked foreigners—took place.

A Spanish fleet of three armed vessels, bound for the Molucca Islands, encountered a severe storm, and two of the vessels were never heard from. It is supposed that one of these vessels was wrecked on Hawaii, and that two, if not more, people were saved: the two were a man and a woman. The strangers were received kindly, intermarried with the natives, and became the ancestors of well-known families of chiefs. There is also little doubt that the Hawaiian Islands were discovered by the Spanish navigator, Juan Gaetano, in the year 1555.¹

The rest of the history of this period (1521-1778) is taken up with traditions of frequent and bloody wars. The kings of Hawaii and Maui fought for the supremacy of the latter island. The kings of Oahu repeatedly invaded Molokai, the island between Oahu and Maui. It was during one of these inter-island wars that Kamehameha² was born, on a stormy November night in

¹ Professor W. D. Alexander's History.

² Pronounced Kah-máy-hah-máy-hah, meaning the Lonely One.

the year 1736, in Kohala, on Hawaii. He conquered all the islands, except Kauai and Niihau,¹ in the year 1795, and soon after became master of the entire group.

About the year 1736 a powerful king, ruling the island of Maui, died. On the neighboring island of Hawaii, a mighty chieftain, named Alapai, had made himself king and determined to win the island of Maui also. He collected a large army of warriors and a fleet of canoes and set sail. He did not know that the king of another island, Oahu, had taken possession of a third island, Molokai, nor that his enemy, the king of Maui, had died and left his kingdom to his own (Alapai's) nephew.

When he arrived at Maui and learned these facts, he determined to join with the new king, his nephew, and fight the invader, whose conquest of Molokai was a great disturbance of his plans. So together they went to Molokai and completely routed the army from Oahu, whose king was slain. This battle was the famous fight of Kawela, and even to this day the site of it is pointed out to travelers. The sands are full of skulls and half-buried bones, which tell of the ferocious struggle. It was the custom for conquerors to bury their own dead, leaving the dead of the enemy a prey to wild birds and the action of the elements.

Elated with his success, Alapai started off to conquer the island of Oahu, whose king he had killed. He found it a difficult thing to do, and, being repulsed, returned to Hawaii, his own island.

Soon after, 1738, Alapai heard that his nephew, the

¹ Pronounced Nee-ee-how.



king of Maui, was attacked by his half-brother, who wanted to rule. He therefore went to his nephew's assistance. There was desperate fighting for two days. The usurper was taken prisoner and put to death. A new king of Oahu had come with an army to help the usurper, but was also beaten.

However, as the losses on both sides were enormous, Alapai met the king of Oahu after the fight and made a treaty of peace. The nephew of Alapai was recognized as king of Maui, and Molokai was given to the king of Oahu.

So Alapai went back to his own island of Hawaii, having gained no more territory, and having lost many brave warriors.

These wars are mentioned here, not only as a part of the history of the islands, but to show how constantly the rival kings raided each other, and how disastrous and useless nearly all of these conflicts were. It was, indeed, an era of degradation, loss of liberty, with misery to the common people, and without much gain to the chiefs.

The record of one more reign will end the story of this period. When Alapai died, 1754, a bloody civil war was waged on his island of Hawaii, between the rightful heir to the throne and a chief who was descended from a former line of kings. The heir was slain, and the chief, Kalaniopuu by name, succeeded to the sovereignty of Hawaii.

He was a restless, cruel tyrant, often unscrupulous, and without compunction or remorse. His reign was noted for bloody wars with the kings of Maui, and,



although often defeated, he held a strong fortress on the eastern coast of that island for more than twenty years. This fortress was at last retaken by the king of Maui, and the garrison were put to death without mercy, their bodies being baked in ovens; not to be eaten, for the Hawaiians were not cannibals, but by way of insult and revenge.

A few years before this fort was retaken, the cruel and restless king of Hawaii, making the fortress a base of operations, ravaged the villages, and committed terrible outrages on the people of Maui. Being routed and driven back, he vowed vengeance and spent a whole year in collecting and organizing an immense army.

With care, he replenished the temple of his war god; large sacrifices were given to the deity; crimson feathers stood erect on the image of the terrible idol.

The king of Maui, his enemy, also sacrificed scores of victims to his god of war. The dilapidated temple was consecrated anew, and a high priest was sent to curse, like Balaam of old, the hostile forces. Standing on the cliffs, looking toward Hawaii, the aged priest, stretching his hands over the intervening channel, uttered the curse and declared, as the will of the gods, that the foes should be "caught and killed, like fishes in a net." The prediction came true.

In the autumn of 1776, the king of Hawaii landed a part of his forces on the island of Maui, and sailed with the rest of his large army to Maalaea Bay. Look on the map and you will see that Maui resembles somewhat the form of a trowel. The handle is toward the west, the blade toward the east. Between handle and



COAST SCENE, MAUI.



blade is a sand isthmus, about twelve miles across ; Maalaea Bay is on the south side of this middle part ; Wailuku, on the north side.

The Hawaiian king found no army to oppose his landing. "On to Wailuku !" was the exulting cry of the warriors, who expected an easy conquest. Two splendid bands of young warriors, eight hundred picked men in each, were eager to destroy the foe. They were all of large stature, the flower of the Hawaiian youth. They were called the Alapa and the Pii. Their yellow cloaks and helmets with towering plumes made a magnificent display ; but in battle these were flung aside, leaving the warriors nearly naked. Their spears were twenty feet in length and they had daggers of bone, with battle-axes and slings.

The Alapa were sent at once across the sandy, wind-swept isthmus. They jested and laughed as they anticipated their speedy victory. But the march over loose sand was tiresome. The sun and the wind beat upon their bare heads. Still they saw no enemy. The wily chief of Maui had placed his army in ambush behind the sand hills of Wailuku.

In the first onset, when the ambushed foe fell upon them, the eight hundred, though surprised, held their own and rushed forward. On every side new enemies sprang forth and desperate was the struggle. Not a man of the brave Alapa wavered. To win or die, each warrior stood his ground. Amid cries of rage and the clash of weapons, overpowered at last by numbers, all but three of the brave band met their death on the field : one was wounded, but he died before he could be carried

to the altar to be sacrificed;¹ two others fled and carried the news of the disaster to the Hawaiian king.

It was hardly believed that such a mighty band had been destroyed; but soon the whole Hawaiian army thought of nothing but revenge. At dawn the entire force set forward to cross the sandy plain and to annihilate the foe, who had laid the trap for the Alapa on the previous day. It was a new feature of Hawaiian warfare to lie in wait concealed, and the ambush was considered a mean way to slaughter one's enemies.

Again, a portion of the army of Maui lay hidden, with a force from Oahu in reserve. The Hawaiians, stern, undaunted, sought the foe, the valiant band of the Pii in the van. The two armies became engaged on the sanguinary field. The sand was slippery with the blood of the combatants. Man to man, the savages fought with desperate fury. The hills resounded with their war cries; priests, bearing the gods bristling with feathers and horrid with sharks' teeth in their open jaws, cheered the warriors to combat.

The wives of the warriors and other women stood by to defend their braves, or to give them succor and water when wounded on the field. It was such a struggle as the Hawaiian Islands never had seen before. Hand to hand grappled the naked savages. Spear thrusts and the heavy thud of battle-axes laid many a noble chieftain low. Hours passed on, and yet the battle raged. Neither side would yield, till at last both parties, mutually exhausted, lay down or leaned on their weapons in

¹ It was the custom to sacrifice the first prisoner taken alive in battle to the god of war.



the midst of the fray. One heroic episode occurred, almost at the very time of this suspension of active fighting. A mighty Hawaiian warrior was caught almost alone, and hemmed in by the enemy. Hewing down rank after rank of the foe, he was nearly overcome, when a brave young warrior, a Hawaiian chief, called to his bodyguard and, rushing headlong into the affray, succeeded in rescuing the exhausted and well-nigh captured warrior. The rescuer was Kamehameha, who afterward conquered the whole group of islands, and the chief whom he rescued became one of his trusted warriors and captains.

Both sides claimed a victory, but the Hawaiians, unable to continue the fight, drew off their forces and sent the young prince, who was heir to the Hawaiian throne, to obtain the best terms possible. This young prince was a favorite nephew of the king of Maui and, like the peasant prince Umi, went at once to the king in his palace, sat down in his lap, and conditions of peace were agreed upon. The two hostile kings met and ratified the agreement, and soon after the Hawaiian king, with the remnant of his army, returned to his own island.

This battle at Wailuku has been known as the Battle of the Sand Hills, and it proved to be the most fatal blow that the islands ever received in the loss of their highest chiefs. The noblest families of the land were represented in the fight.

The slaughter drained off the best blood from many a royal line, and the land never recovered from the loss of that fatal day. From that bloody fight, Hawaii dates

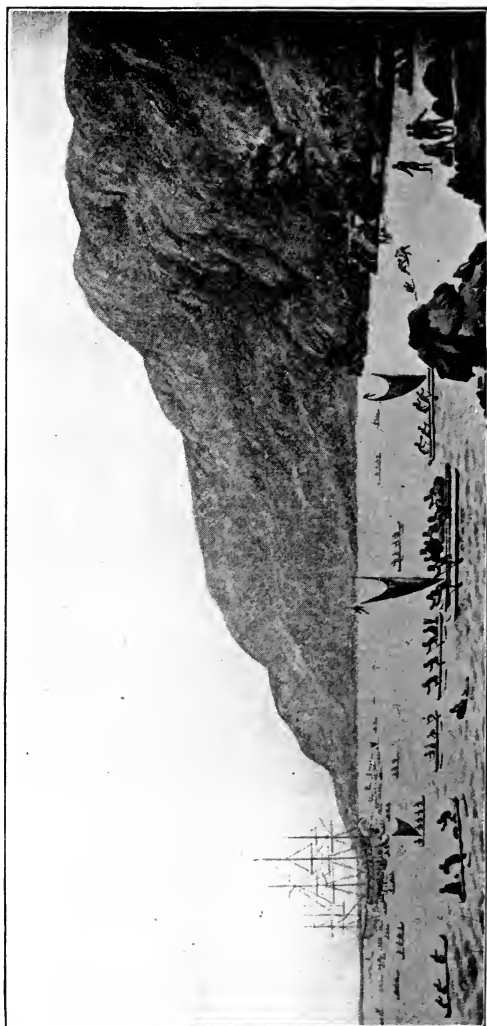


the slow decline of many of its princely families. On that field the heroic spirit of Hawaiian chivalry culminated in the display of persistent courage on both sides; but from that field the armies retired with equal laurels and a terrible equality in the number of the slain. It was an exhibition of the Hawaiian savage, at his best, or worst, in the deadly grapple of barbarian warfare.

PART II.

TRANSITION PERIOD OF HAWAII.

CHAPTERS VIII.-XXI.



THE ARRIVAL OF CAPTAIN COOK.

CHAPTER VIII.

DISCOVERY OF THE ISLANDS BY CAPTAIN COOK. —
1778-1779 A.D.

The discovery of the Hawaiian Islands by Captain James Cook on the 18th of January, 1778, "forms an epoch in the history of this group," says Fornander, in his History. The results of this discovery, "reacting on the destiny and development of this and other Polynesian groups, amount almost to a revolution as unique as it is instructive." It brought these isolated savages into connection with the rest of the world, and ushered in an era of unexampled progress.

The story, collected from Captain Cook's Diary and from accounts received from actual eyewitnesses by David Malo, the Hawaiian historian, reads like a tale of romantic adventure and tragic interest.

Captain Cook's vessels, the *Resolution* and *Discovery*, sighted Oahu and Kauai, and when, at daylight the day after, they arrived at the island of Kauai, the astonished natives said to one another, as they saw a ship for the first time, "What is this thing with branches?" Some said, "It is a forest that has slid down into the sea," others, that it was "a temple of the god Lono, with ladders and steps to the altars."

A chief sent natives in a canoe to examine the wonderful thing. They reported that the people on board were all women, because their heads were like the

Hawaiian women's heads of that period. They saw the large quantity of iron on the ship and were filled with wonder and delight. One of the warriors stole on board and took some of the iron. He was shot and killed. The canoes that had surrounded the ship fled away, and reported that he had been killed by a ball from a "squirt-gun."

That night, guns were fired by the sailors and rockets thrown up. The natives thought it was a god who had come. A priest doubted whether the newcomers were gods or mortal men. Having consulted the "sacred cup," he concluded they were foreign men; but the majority looked on Captain Cook as a god.

Cook's Diary states that there was little difference in the color of the natives, but a considerable variation in their features, some of their faces being not unlike those of Europeans.

On the 29th, Captain Cook anchored off the island of Niihau. On this island he landed a ram, two ewes, a boar and a sow, and gave one of the chiefs some seeds of melons, pumpkins and onions. The sheep were the first the Hawaiians had seen.

The news of the arrival of the white men spread over all the islands very quickly. One of the wise priests of Oahu said, after hearing the wonderful tale: "They are foreigners. They are surely the people that will come and dwell in this land." Others, also, remembered a prophecy that foreigners would come — white people — "with dogs (horses?) having long ears, that people could ride upon."

February 2, 1778, Captain Cook, with the two ships, left the island and sailed to the north, his object being to explore Bering Strait and the Northwest Passage.

Returning on account of bad weather, the islands of Maui and Molokai were sighted November 26th. Canoes soon came off to trade. The king of Hawaii, not known as such to Captain Cook at the time, came on board, off the east end of Maui, where he had a strong fort. Six or eight natives remained on the ship, which crossed the Hawaiian channel and hove to, off the coast of Kohala, Hawaii, December 1st.

All the month of December the ships were beating about the coast of Hawaii and trading. January 17, 1779, the ships anchored in a bay, on the southwest side of the island, famous as the place where the bold discoverer was honored as a god and met his death at the hands of the natives.¹

Two chiefs came on board the *Resolution* and said that the king of Hawaii was absent at Maui, but would be back in a few days. The highest priest of the island, in the absence of the high priest who was with the king, also came aboard.

"Being led into the cabin, he approached Captain Cook with great veneration and threw over his shoulders a piece of red cloth. Then stepping back a few paces, he made an offering of a small pig, while he pronounced a discourse." The idols were always arrayed in red cloth.

The same afternoon Captain Cook landed and was

¹ The name of the bay is Ke-ala-ke-kua Bay, "highway of the gods."

conducted by several priests to a temple sacred to Lono. Here a grand ceremony installed the discoverer as the incarnation of the god. The temple was a solid, square pile of stones of pyramidal form, with human skulls on the top; at the summit of this pile Captain Cook was presented to two large wooden images, with features violently distorted. At one end of the temple five poles were fixed. At the foot of them, twelve images were ranged in a semicircle. Before the middle image was a high table, on which lay a decomposed hog, and under it, pieces of sugar cane, cocoanuts, breadfruit, plantains and sweet potatoes.

A priest placed Captain Cook under the stand, took the hog and held it toward him. He then made a long speech, dropped the hog and led the Captain to a scaffolding which, at some risk, they both began to climb. Ten men brought a live hog and a large piece of red cloth. They prostrated themselves; then the priest took the cloth, wrapped it around the Captain, and offered him the live hog.

While Captain Cook sat aloft in this awkward situation, swathed in red cloth, and with difficulty keeping his hold among the pieces of rotten scaffolding, a chant was sung for a considerable time. At length the priest let the hog drop and the two descended together. He led the Captain to the images, snapped his fingers at them, and said something in a sneering tone; then he brought the Captain to the central figure covered with a red cloth, and prostrated himself before it and kissed it, desiring Captain Cook to do the same, which he did.

After descending to a lower space, the Captain was seated between two wooden idols. The priest supported one of his arms and the captain of the *Discovery* supported the other, at the priest's request. Another procession arrived, bearing a baked hog, a pudding, breadfruit, cocoanuts and vegetables.

Whenever the Captain went on shore after that, he was attended by a priest who ordered the people to prostrate themselves. Those in canoes lay down on their faces till he had passed. Hymns were chanted to him, in one of which were expressions as follows: —

“O Lono in Heaven! You of the many shapes! . . . Here is the sacrifice. Here is the offering. Preserve the chief; preserve the worshipers; establish the day of light on the floating earth. The ceremony is ended.”

Captain Cook says he received these ceremonies, not as adoration, but as tokens of respect and friendship. Probably as a matter of expediency, he accepted the homage which was not new to him, but like what he had seen on other islands.

On the 24th of January, the king of Hawaii returned and laid a *tabu* on the bay, no canoes being allowed to leave the beach. The ships' crews tried to induce the natives to come alongside, and even fired a musket to stop a chief who was preventing their approach.

In the afternoon, the king visited the ships with his wife and children in a private way, and was recognized as “the same infirm and emaciated old man that came aboard the *Resolution* off Maui.” Kamehameha, the king's nephew, was among the attendants of the king, with his hair “plastered over with a dirty brown paste



and powder, which," says Captain King, "was no mean heightening to the most savage face I ever beheld."

The king gave Captain Cook a magnificent scarlet feather cloak, which it took years to make. A few yellow feathers, under the wings of a little black bird, were gathered by hunters with extreme difficulty. In return, the Captain presented the king with a linen shirt and a cutlass.

And now comes the dark side of the story. All this boundless hospitality, which really impoverished the islanders, was requited by greedy calls for more. The white men "wore out their welcome," and even worse.

One day Captain Cook sent Captain King to treat with the priests for the railing that surrounded the top of their temple. He wanted it for fuel. The wood was readily given without a word of remonstrance and without any demand for compensation. But the sailors carried off, not only the railing, but the wooden gods in the building. The patience of the priest gave out at this, and he meekly requested that the central god might be restored. So long as Cook was regarded as a god, they could not refuse him anything. But after his death, and when the illusion of his divine character had vanished, the natives laid this spoliation of their sacred shrine to him, as one of his greatest offenses.

The king of Hawaii and his chiefs at last wanted Captain Cook to go away. They were very inquisitive as to the time of his departure. God or no god, they had enjoyed enough of his presence for once. The natives were puzzled at the unwarlike appearance of



the strangers ; also, that they had no women with them. Seeing them so ravenous for food and so anxious to carry away such an abundance of supplies, they imagined they had come from a country where provisions were scarce, and that their visit was mainly to get enough to eat.

On the 4th of February, 1779, Captain Cook left the bay to visit and explore the leeward side of the group. On the 8th, the ships encountered a gale and put back to repair damages. The ships again anchored in the bay. On their sudden return, their reception was by no means jubilant. An ominous silence reigned, and not a canoe went off to the ship. The first visit had drained the resources of the island. Besides, the natives had seen the death and funeral of one of the sailors on shore and concluded that Cook might be a god, but that his companions might not be. Their conduct now became troublesome and somewhat defiant.

Several scrimmages occurred, but the king again visited Captain Cook on board his ship. Finally, some men of Captain Cook's vessel used violence to the canoe of a native, who had been a kind and constant friend. His name was Palea, and offering resistance, he was knocked down by a paddle in the hands of a white man.

Soon after this, Palea stole a boat from Captain Cook's ship, perhaps out of revenge, or to obtain the iron fastenings of the boat. The king was ordered to find and restore it. This he could not do, as the boat was already broken in pieces by the natives. Captain Cook came on shore with armed men to take the king



on board his ship and keep him there as security, till the boat should be restored.

He also foolishly placed a blockade on the bay, which the natives could not possibly understand, and the large cutter and two boats of the *Discovery* had orders to prevent all communication across the bay. A canoe came from an adjoining district, bound within the bay. In it were two chiefs of a lower rank. The canoe was fired upon and one of the chiefs was killed. The other, with all speed, paddled to the place where both the king and Captain Cook were, and told them what had happened.

The attendants of the king were enraged. The king had shown a willingness to go on board the ship, and already his two younger sons were in the pinnace, when the king's wife came, with tears and entreaties, and besought him not to go.

Those about the king were showing some signs of hostility, when a warrior, spear in hand, approached Captain Cook and was heard to say that the boats in the harbor had killed his brother and that he would have vengeance for his death. Captain Cook, from his enraged appearance and the hostile signs of the other natives, becoming suspicious of foul play, fired at the warrior with his pistol. Then followed a scene of confusion and, in the midst of it, Captain Cook being hit by a stone and perceiving the man who threw it, shot him dead. He also struck a chief with his sword.

This chief immediately seized Captain Cook with a strong hand, intending merely to hold him, and not to take his life; for he supposed that he was a god, and

could not die. Captain Cook struggled to free himself, and as he was falling in the struggle, uttered a groan. The natives all cried out, "He groans—he is not a god!" and instantly killed him. Such was the melancholy death of Captain Cook.¹

The sailors in the pinnace at once began to fire deliberately at the crowd. Many natives were killed. They held up their frail leaf mats to ward off the bullets. They thought it was the fire and not the bullets that was destructive, and so kept the mats wet. Soon round shot was fired at the crowd from the ship, and the noise caused a quick retreat from the shore to the mountains.

The body of Captain Cook was carried into the interior of the island, and the bones stripped of the flesh, which was burnt. The heart and liver were stolen and eaten by some hungry children, who mistook them in the night for the intestines of a dog. Some of the bones were sent on board the Captain's ship, at the urgent demand of the officers, and some were kept by the priests as objects of worship.

Four of the marines had been killed by the natives. A Lieutenant Phillips killed the chief whom he saw killing Captain Cook. He then swam out to one of the boats, and escaped. Seventeen natives were killed in this affray, five of whom were chiefs.

About noon, the mast of the *Resolution*, the tents, sails and astronomical instruments were safely brought on board, and Captain King went ashore to demand Captain Cook's body. The camp where some officers and men were at work, on the other side of the bay,

¹ "History of the Sandwich Islands," by Rev. S. Dibble.

was attacked ; but the natives were kept off until reinforcements came from the ships.

The following Wednesday another fight took place between a watering party and the natives, in which six natives were killed and deplorable acts of cruelty were perpetrated by the sailors. The *Discovery* fired round and grape shot into the village; the sailors set the village on fire, and the houses of the friendly priests, with all their effects, were consumed.

On Thursday a high chief was sent by the king to sue for peace, and on Saturday some of the bones of Captain Cook were delivered up. A *tabu* was laid on the bay, and the remains of the late commander were committed to the deep by the sailors, with military honors. The ships finally sailed on the twenty-third of the month (February). They anchored for one day off Oahu, and then proceeded to Kauai. Here they procured a supply of water, not without annoyance from the natives, and called at Niihau for yams, finally leaving for the Arctic Ocean February 25, 1779.

The influence of the visit of these ships to the Hawaiian Islands was both good and evil. It rent the veil that for centuries had shrouded the islands in a darkness growing more and more dark, and brought them into relations with the civilized world. Possibly the revelation to some of the chiefs of their stupidity in thinking that the white man was a god may have led the way to the final overthrow of idolatry. But this visit also introduced the vices of the white man, and led to a long train of evils.



CHAPTER IX.

THE "LONELY ONE" BEGINS HIS CAREER. —
1779-1790 A.D.

Kamehameha the Great was born on a stormy night in November, 1736, at Halawa, in Kohala, on the island of Hawaii. It was a period of terrible wars. His father was Keoua, a high chief and half-brother of the king of Hawaii. His mother was also a high chiefess, of royal pedigree. On the night of his birth, the babe, amid the din and darkness of the storm, was stolen by a chief from his mother's side. Being afterward discovered, the boy remained with his abductor, who was a chief, till he was five years old. Then he was taken to Alapai's court and there brought up. Alapai was the king of Hawaii.

Kamehameha became a strong, athletic youth and was educated as a warrior. Why he was called the "Lonely One," as his name signifies, we do not know. He was large and tall, and excelled in all manly exercises. His father died in 1752, and in 1754 his uncle became king of Hawaii. The young prince distinguished himself in the campaigns which this king carried on against the king of Maui.

When the king of Hawaii was near his end, he proclaimed his son, Kiwalao, heir to the throne and the second place in the kingdom was awarded to his nephew, the Lonely One, together with the charge of the ancestral war god. The old king died in 1782.



It had long been a custom, after the death of a king, to redistribute the lands of the kingdom among the high chiefs. The new king, Kiwalao, took the business in hand, after the funeral ceremonies of his father were over. The division did not suit several of the principal chiefs, as the land which was given to Kamehameha afforded better advantages for fishing. The new king was a good-natured, pleasure-loving monarch, who wished to be on good terms with his cousin.

But the disaffected chiefs influenced Kamehameha to join them, and to lead them against the young king. A battle was fought and Kiwalao was slain. His army was routed, and this was the first battle of Kamehameha, which finally resulted in the conquest of the whole group of islands. The immediate result of the battle was the division of the island of Hawaii into three hostile factions under rival chiefs.

Two of these chiefs who fought against Kamehameha in the next campaign lived on different parts of the island. He sent a force in canoes to fight one party, while he marched inland, to prevent the two chiefs from uniting their bands of warriors. Changing his plan, he gave battle to one chief, before attempting to cut off the other. His own army was defeated and he was obliged to flee, but he and his chiefs saved themselves in the canoes which were off the coast. This was called the "bitter war," on account of its reverses, and occurred in the latter part of 1782.

A short time after this, the Lonely One started on a raid, on his own account, with his war canoe and its crew, and ran in at a place which belonged to a

hostile chief. Some fishermen, with their wives and children, were on the reef fishing. As they were about returning on shore, the warrior rushed upon them to capture and kill as many as he could. Most of them escaped; but two men were cornered and engaged Kamehameha in a fight.

During the scuffle the warrior's foot slipped into a crevice of the coral reef and, while thus entangled, he was struck several severe blows on the head by the paddle of one of the fishermen. Luckily, the fisherman had a child on his back and did not know who his antagonist was. He would have made more effort to slay him in his awkward position, if he had known.

In commemoration of this narrow escape from death, which would have been a just punishment for his wanton attack on inoffensive people, Kamehameha, in after life, named one of his most stringent laws against robbery and murder "the splintered paddle."¹

In the year 1785, he again invaded the territories of Hilo, where he had waged the "bitter war," but came off with not much better results. He then returned to his own estate and turned his attention to agriculture. The people had allowed the land to lie waste, and he set them a good example by laboring with his own hands.

It was during this year, 1785, that he took Kaahumanu to be one of his wives. The story is a romantic one. This wonderful woman, whose career will be

¹ More than ten years afterward these fishermen were arrested, and with their wives and children were brought before the chief. The courtiers advised stoning them to death; but he forbade it and protected them by a royal decree.

given in a later chapter, was destined to be a great benefactor of her race. She was seventeen years of age, and her famous husband forty-nine, at the time of their marriage.

Let us see what was going on at the other islands about this time. The king of Maui, who had come off better than his antagonist, the king of Hawaii, in the battle of the Sand Hills, was growing old; he, however, lost little of his warlike ambition, although he was growing weak in body from his excesses. He was one of the most renowned warriors of the islands; stern, cruel and treacherous, he could veil his designs under a most courteous manner. He promised everything, even his kingdom, to gain his ends; but performed nothing when his end was gained.

He was tall and finely built, but had made himself hideous by covering half his face and body with a black tattoo. He had seized his brother's throne of Maui, in 1765, and had driven his half-sister and her husband, the parents of Kaahumanu, out of his kingdom and confiscated their property. They had taken refuge at the Hawaiian court, where Kamehameha first saw his future bride, then a bright, pretty child.

A young chief, who had married another half-sister of this treacherous king of Maui, was elected king of Oahu by the chiefs of that island in 1773. This chief led an auxiliary force of warriors from Oahu, in the battle of the Sand Hills. But at home he was weak and unpopular, and the hearts of both chiefs and people became alienated from him. The crafty king of Maui watched for an opportunity and, sailing for Oahu,

in 1783, fought a decisive battle against his brother-in-law, with whom he had quarreled and whom he had deceived. The unfortunate king with his wife fled to the mountains, but was afterward betrayed by his wife's brother and slain. It was an era of treachery and bloodshed among the chiefs, needing just such a conqueror as Kamehameha to keep the petty kings and chiefs from betraying and killing one another.

It was, however, the aid given by white men, with their guns and cannon, that enabled the great Kamehameha to conquer all the other warlike chiefs, and, finally, to prevent these bloody conflicts between rival kings.

For seven years after Captain Cook's death no foreign vessel touched at the islands. The first arrival, after that event which may have kept other ships away, was of two English ships, the *King George*, commanded by Captain Portlock, and the *Queen Charlotte*, commanded by Captain Dixon. Both of these commanders had served under Captain Cook in his last voyage.

They touched at Hawaii May 26, 1786; but the natives, remembering their former experience with white men, and altogether skeptical as to their divine prerogatives, were insolent and troublesome. The ships, therefore, sailed for Oahu, which had suffered less from the foreigners, and remained there four days, buying water at the rate of a tenpenny nail for two gallons. After touching at the island of Niihau for yams, the foreigners sailed to the northwest coast of America. They returned in November and spent the winter among the more friendly islands, trading with the natives. They

gave nails, beads and pieces of iron hoops in exchange for ample supplies of provisions, wood and water.

During the same month of May, 1786, a famous French explorer, La Pérouse, with two frigates, anchored off East Maui, and was very friendly with the



BANANAS GROWING.

natives. Many other vessels, engaged in the fur trade, afterward visited the islands, generally in the winter season, on their way to and from China.

In 1787 Captain Meares arrived at Kauai in the *Nootka* and spent a month. He carried a famous chief, named Kaiana, whom we shall hear of again, to Canton, where he was received by English residents

with great kindness. Captain Meares then fitted out two vessels at Canton for the fur trade, the *Felice* and the *Iphigenia*, and took Kaiana and three other natives as passengers.

The *Iphigenia*, Captain Douglass, after a long trading voyage, arrived December 6, 1788. Kamehameha came off in state to meet the chief and the captain, with twelve large double canoes, beautifully adorned with feathers. The ship gave him a salute of seven guns.

The chief, Kaiana, was persuaded to accept Kamehameha's offers and to enter his service. This accession was the more valuable to Kamehameha as the chief had brought with him an extensive collection of foreign goods, tools and firearms. Captain Douglass afterward presented the king with a swivel cannon, which was mounted on a large double canoe, and some muskets and ammunition—a most precious addition to the resources of the future conqueror. In July, 1789, Captain Douglass, on his way back to China, touched again at Hawaii, and narrowly escaped a plot to massacre him and his crew. Kamehameha had nothing to do with this treacherous plan.

In fact, later in the same year, when the *Eleanor*, a fur-trading ship, under Captain Metcalf, visited Hawaii, Kamehameha frustrated another plot to capture the vessel. This plot was formed by the chief, Kaiana, who had been treated so well by the English at Canton.

Later, a high chief, having been insulted and beaten with a rope's end for some trifling offense by Captain Metcalf, vowed to revenge himself on the next vessel that came into his power.



The son of Captain Metcalf, a youth of eighteen, commanded a schooner called the *Fair American*, a sort of tender of the *Eleanor*. This little craft had been detained for some reason by the Spaniards at Nootka Sound and did not arrive till the end of February, 1790. Meanwhile, the *Eleanor* crossed over the channel between Hawaii and Maui and anchored near the latter coast. A chief of Maui, with his warriors, stole one of the *Eleanor's* boats, and murdered the sailor who was left as a watch.

Captain Metcalf found that the culprits came from a town on the coast. He sailed there in his ship, ostensibly to open a friendly trade with the natives; but when a great number of canoes, from far and near, had gathered around the *Eleanor*, he suddenly fired upon them with a broadside of cannon and musketry and killed over a hundred, many more being wounded. The waves were covered with the dead and dying. Then he returned to Hawaii and waited for the *Fair American* to arrive.

The *Fair American* had no sooner arrived in a bay at some distance from the place where the *Eleanor* was anchored, than the chief whom the irritable and cruel Captain Metcalf had beaten with a rope's end took a terrible revenge.

It was the morning of March 17, 1790. With eleven retainers he went off to the schooner, offering to trade. The crew consisted of the young captain, son of Captain Metcalf, the mate, Isaac Davis, and four seamen. Suddenly, at a given signal the savages fell upon the white men, killed all the crew but Davis, threw the

Captain overboard, where he was drowned, and, for some reason, they spared Davis's life. Then they hauled the schooner ashore, took off the guns and ammunition and the prisoner, who had been wounded.

That same day a party of seamen from the *Eleanor*, with John Young, the boatswain, went ashore on the land owned and occupied by Kamehameha. Young wandered away from the party into the country and was taken prisoner. His shipmates had to return to the ship without him, and for two days Captain Metcalf fired guns as signals for Young to return. Then he sailed away; whether he ever heard of the fate of his son and the tender, we cannot say.

Davis and Young aided the Lonely One in his conquests by their valor and skill, and by their counsel and tact they contributed much to the consolidation and retention of those conquests. They both became great chiefs, rich in lands; married native wives; and one of them, Young, lived to a good old age.

Not a few sailors of foreign ships deserted and took service under various chiefs. Kamehameha neglected no opportunity of increasing his war material, but all the chiefs were too busy raising supplies to barter for foreign commodities, to think much about fighting each other; so that "if the hatchet was not actually buried, it was at least turned to a more productive use than the splitting of an enemy's head," and so commerce, for once at least, brought peace for a season.

About this time, 1789, a notable American discoverer, Captain Robert Gray, spent three weeks at the islands, laying in a store of provisions. Captain



Gray was a friend of Vancouver, who afterward came to Hawaii and was of great benefit to the islanders. It was Captain Gray, who, in 1792, in his ship *Columbia*, discovered the river in Oregon, which he named from his ship; and it was from this discovery that the United States claimed and acquired the vast territory of Oregon. Captain Gray was the first seaman who carried the United States flag around the world.

When he sailed for home he took with him a young prince, and arrived at Boston, Massachusetts, on the 10th of August, 1790, having sailed about fifty thousand miles. His arrival was greeted with salvos of artillery and cheers from a great concourse of citizens. Governor Hancock gave an entertainment in honor of the ship's officers and owners. A procession was formed, and Captain Gray walked arm in arm with the young Hawaiian chief—the first of his race ever seen in Boston.

The chief was a fine-looking youth and wore a helmet of gay feathers and an exquisite cloak of the same yellow and scarlet plumage.¹

¹ For an extended account of Captain Gray and his voyages, see *New England Magazine* for June, 1892.



CHAPTER X.

THE VALE OF IAO AND THE VOLCANO, KILAUEA. —
1790-1792 A.D.

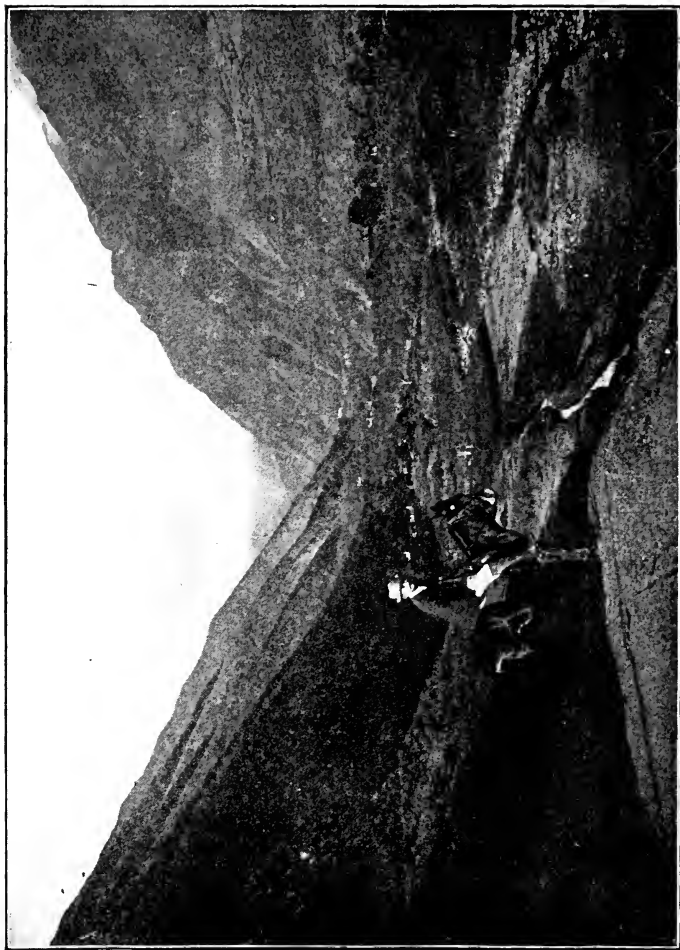
Until this time Kamehameha had been at war with rival kings on his own island of Hawaii, fighting for the supremacy. He was now ready to attempt the realization of his lifelong scheme for the conquest of the whole group of islands. He had exercised his warriors, and with a force of white men armed with guns and cannon, he felt able to carry out his project successfully.

Therefore, he first turned his attention to the conquest of the kingdom of Maui. Landing on the island, he marched to Wailuku, the scene of the battle of the Sand Hills. The army of the king of Maui, Kahekili, under the command of his brave young son, Kalani, was hastening through a pass in the mountains, to attack the invader, and hoped to pounce upon him unexpectedly at the Sand Hills.

But the Hawaiian chief was not one to be caught napping. He quickly marched his army up the pass, which was a beautiful valley, called Iao, along the sides of which ran a narrow pathway overhanging the cliffs.

This vale of Iao is one of the most romantic spots on the islands. Its precipitous sides, two or three thousand feet high, are festooned with vines, while innumerable cascades fall into the depths below.

It was in this beautiful spot that the two armies met, grappled, and flung each other into the deep chasms.



IAO VALLEY, MAUI.



The narrow, rugged pathway allowed only a small space for the mortal combat. The warriors met and fought; were vanquished or passed on to leave room for others. Foes struggled on the edges of fearful precipices, and often fell, clasped in deadly embrace, over the brink. Kamehameha was in the thickest of the fray when it was possible; at other times, he feigned retreat or directed an onslaught. At last, he met a chief of Maui, as colossal in stature as himself, and almost equal in skill with weapons. He was one of the leaders of the foe. He crushed him at a blow.

The loss of chiefs and warriors was great on both sides; but the army of the king of Maui was utterly shattered, and Kamehameha, by this victory, became master, not only of Maui, but also of the islands of Molokai and Lanai. He at once took measures to secure his new possessions.

The conqueror was soon, however, called home to quell an insurrection on his own island. A rebellious chief, taking advantage of his absence, invaded his kingdom. A fierce battle took place. Young, with a cannon, a band of white men and natives trained to use muskets, turned the fortune of the day, and the battle became a rout and a slaughter.

In November, 1790, this rebel chief set out to meet Kamehameha's forces, and encamped near the volcano Kilauea two days. On the third day, when he was marching with his army in three divisions, an earthquake took place, and an immense black cloud arose out of the crater. Black sand and cinders were thrown to a great



height and came down in a destructive shower. After the hot shower passed, the rear division hastened on, rejoiced to escape alive.

When they overtook the middle division, they found the warriors, some lying down, others sitting up, clasping their wives and children in their embrace. On a



THE LITTLE BEGGAR, KILAUEA.

nearer approach, to their unspeakable horror, they discovered that every man, woman and child was dead. They did not dare to linger, but went on in haste, and reached the advance division, which, like themselves, had escaped unharmed. It was believed that Pele, the goddess of the fiery volcano, gave this ghastly token of her preference for Kamehameha over his stricken adversary.



This volcano of Kilauea, on the island of Hawaii, near the town of Hilo, is one of the wonders of the world. It is situated near another mountain which is fourteen thousand feet high; but the crater of this volcano is only four thousand feet above the level of the sea. It is not, like the volcanoes Vesuvius or Stromboli, a huge broken cone on the top of a mountain, with a hole out of which gases and ashes are thrown, and from which hot lava rushes down the sides.

It is, on the contrary, an immense cavity upon the eastern slope of the mountain, eight or nine miles in circumference, and from five to seven hundred feet deep. As you stand on the cliff, or wall, and look down into this vast chasm, the surface below you is black and broken into fantastic forms. Huge blocks of lava lie piled up in masses, resembling leviathans and monsters of a prehistoric age.

You can go down into this crater with safety, and, following a trail for more than two miles toward the south, you come to a burning lake of fire. The lake varies in size, according to the more or less active condition of the volcanic fires. It averages a thousand feet in length and breadth. Sometimes the surface of this lake rises within a foot or two of the place where you are standing. Jets of red, sparkling lava, are thrown up twenty, forty feet into the air, and fall back into the molten mass in balls of fire, like the golden showers seen in fireworks. The writer counted twenty-three such fire fountains playing all at once.

There is a noise like the blowing off of steam from twenty locomotives. At the same time a stream of



blood-red lava is flowing down into a depressed part of the large crater, as huge as the immense water main of a great city. You hold your breath and screen your face from the great heat of the lake of fire. The soles of your shoes become hot and begin to shrivel up, as you stand near the lake on partly cooled lava cakes



THE LAKE OF FIRE.

which have rolled out, perhaps the day before, from the hot cauldron.

If the surface subsides, as it does sometimes, in a slow, regular descent, the lava surface on which you have been standing breaks away, leaving clefts and crags of jagged lava, from which drop cataracts of fiery particles like lumps of red-hot iron. The projecting



ledges drop one by one with a thud into the chasm, which in due time may become an abyss four hundred feet below. You are horrified to be told that you have been standing on only three thicknesses of cooled lava, with the red-hot mass directly underneath. It has buoyed up and held in place the brittle foundation on which your feet have stood.

At times, great rivers of fluid lava flow from the crater, downward, through subterranean passages, to issue from the earth as described in Chapter V, and to roll down the mountain side, burning forests and everything before them. These streams fill up ravines, flow over precipices, lick up the streams, and leave a black, dull surface, finally reaching the sea, which they enter with a hissing sound. Or, if stayed in their course by a cessation of activity at the crater, high walls of lava stand as permanent witnesses of the mighty forces of nature below the surface of the earth.

Kamehameha was not able to escape the general belief in the power of wrathful divinities. In the year 1791, by the advice of the priests, before he went on a warlike expedition, he built an immense temple, in honor of the war god of Hawaii. Thousands of camps surrounded the site, while the structure was building, and a multitude of natives, carrying stones in their hands or on their heads, were busy for months in laying the walls. Many human victims were sacrificed.

That year, 1791, the kings of Oahu and Kauai, with a large fleet of war canoes, having on board thousands of warriors, a gunner from some foreign vessel, and a number of ferocious dogs trained to fight, started for the

island of Hawaii. Old Kahekili, the savage king of Maui, who had conquered Oahu, was the leader of the expedition.

A part of the fleet landed at Waipio, the possession of Kamehameha, and the warriors ravaged and pillaged the valley. Kahekili and another portion of the war canoes sailed to the northern point of the island. After some unimportant skirmishes, he proceeded to join the rest of the flotilla.

Kamehameha collected a number of double canoes, and put out to sea to meet the invaders. Three brass swivel guns were in charge of Young, Davis and other white men. Keeping in calm water, the chief soon met the grand fleet of the foe, outnumbering his own ten to one. Great was the surprise of the two kings, as this small array advanced to meet them.

It took, however, but a short time to reveal the latent power of powder and shot over javelins and spears. When the "dogs of war" began to bark, the ferocious dogs on the opposing craft were of little use except to howl; and the havoc occasioned by the "red-mouthed guns" threw the enemy into the wildest consternation. The canoes that were not sunk or captured during the brief engagement fled in dire dismay. This sea fight was called the battle of the "red-mouthed gun."

Kahekili hastened back to Oahu, full of fear lest his terrible foe would follow. Soon after, he died from sorrow and shame (1792), leaving his kingdom to Kalani, his son, who at once began courageously to organize his army afresh, to defend himself, if possible, against the dread conqueror.

In this engagement, Kamehameha had sailed with his fleet in the *Fair American*, taken from Captain Metcalf and carrying several small cannon. He now felt himself quite equal to the task of conquering the whole group. Whether his pride and arrogance had or had not anything to do with an act of treachery which, toward the end of this year (1791), stained his career with its foulest blot, we cannot say. Let the facts speak for themselves.

Keoua, the rebel chief of Hilo, who had fought against Kamehameha during the year 1790, was urged by two of the chief counselors of Kamehameha to meet the conqueror, in order to put an end to the war on Hawaii, which had lasted nine years.

"Accordingly he set out, with his most intimate friends and twenty-four rowers, in his own canoe, followed by other retainers in more canoes. As they approached the landing, his canoe was surrounded by a number of armed men. Seeing Kamehameha on the beach, Keoua called out to him, 'Here I am!' to which the chief replied, 'Rise up and come here, that we may know each other.'

"As Keoua was in the act of leaping ashore one of the warriors killed him with a spear. All the men in the canoes were slaughtered but one. A second division of canoes approached and Kamehameha gave orders to stop the massacre. The bodies of the slain were laid upon the altar: that of Keoua had been previously baked in an oven at the foot of the hill, as a last indignity.

"This treacherous murder made Kamehameha master of the whole island of Hawaii, and was the first step toward the consolidation of the group under one govern-

ment. But, as Fornander says, 'We may admire the edifice whose foundation he (Kamehameha) laid, but we must note that one of its corner stones is laid in blood.'"

CHAPTER XI.

VANCOUVER'S ADVICE AND THE LONELY ONE'S VICTORY. — 1792-1795 A.D.

Vancouver's first visit, with the ship *Discovery* and the armed tender *Chatham*, was in the early part of 1792. He reached Hawaii in March, and sailed slowly along the coast. He was struck with evidences of the decrease in population since Captain Cook's visit in 1778, and with the insatiable desire of the natives to obtain firearms. He always refused to sell firearms and ammunition, but gave the chiefs orange trees, grapevines, and other useful plants and seeds. He told the chiefs that King George had *tabued* all sales and gifts of war material.

In the year 1793, he again visited the islands and landed a bull and a cow, the first of their kind on the islands. These were presents to Kamehameha, who visited the ship with his favorite wife, Kaahumanu, and John Young. Vancouver liberally distributed presents, and the chief was soon arrayed in a showy scarlet cloak, in which he displayed himself on the deck.

The next day Kamehameha made a grand state visit, and presented Vancouver with four feather helmets,



COCOANUT ISLAND, HILO, HAWAII.



ninety large hogs and an immense quantity of fruit and vegetables. In return, the explorer landed five cows and three sheep as a gift to the king. He did his best to bring about a peace between Kamehameha and the islands yet unconquered. From another island he wrote a letter to the king of Hawaii, which unfortunately never was delivered, stating that the other chiefs consented to terms of peace.

Vancouver's third visit was in 1794. He arrived off Hilo on the 9th of January, and found Kamehameha residing there with his favorite wife, who made her home on the charming Cocoanut Island, a place of tropical beauty, shadowed by tall palms and lapped by the ripples of the lovely bay.

Vancouver took the royal party on his ships and carried them to Kealakekua, where they stayed six weeks. He landed more cattle and sheep on the island, and the king *tabued* them for ten years. In February, his carpenters laid the keel of the *Britannia*, the first vessel ever built on the islands. Although only thirty feet in length, she formed an important addition to the conqueror's navy.

"Vancouver gave the king much valuable advice in regard to his intercourse with foreigners, his management of his kingdom, and the discipline of his troops. He also told him of the one true God; that the *tabu* system was wrong; and that he would ask the king of England to send him a teacher of the true religion. He strongly recommended Young and Davis to his confidence, and would have removed seven runaway seamen of bad character, leaving only four white

men on the islands, if the chiefs had consented to it." ¹

The king's favorite wife, Kaahumanu, called, in Hawaiian phrase, his "Love Queen," begged Vancouver to ask the king not to beat her, as he was accustomed to do. A reconciliation was effected by the explorer between the royal couple, but whether the Lonely One kept his promise not to beat his spouse, after their mutual friend departed, the record does not state.

A few days before Vancouver sailed away for the last time from the island of Hawaii, February 21, 1794, a grand council of chiefs on board the *Discovery* placed Hawaii under the protection of Great Britain. The islands, however, reserved the right to regulate their own internal affairs. On the 25th, Lieutenant Puget hoisted the British flag on shore, took possession, and a salute was fired. The natives shouted, "We are men of Britain," but as the cession was never ratified by the home government, and no steps taken to carry out Vancouver's benevolent designs, the performance did not much benefit or harm the "Paradise of the Pacific," or its inhabitants.

Vancouver sailed to Kauai, left some sheep, was entertained on shore by a dance performed by six hundred women, and sailed for England on the 13th of March. He told the chiefs that he would return and bring artisans and teachers, but, alas! his hopes and good intentions were never realized.

The Lonely One, perhaps more lonely than ever after the friendly Vancouver's departure, immediately

¹ Alexander.

set about to exercise the reserved right in the arrangement with Vancouver, of regulating the internal affairs of the islands.

Circumstances favored his designs. After Kahekili's death, at Oahu, July, 1794, his kingdom of the three islands, Maui, Molokai and Oahu, speedily collapsed and fell to pieces. It became an easy prey to the conqueror, with his guns and white men as his aids.

The son of Kahekili, the famous Kalani, who was king of Oahu after his father's death, and Kaeo, ruler over Maui and the adjacent islands, came to a friendly agreement. But Kaeo, uncle to Kalani, suddenly changed his mind and decided to fight his nephew. He might have won the day if the king of Oahu had not been aided by some white men, captains of ships, who arrived at Oahu just in time.

Three captains, Brown of the *Jackal*, Gordon of the *Prince Lee Boo* and Kendrick of the *Lady Washington*, came to Honolulu in November, and Captain Brown sold Kalani some arms and ammunition. The mate of the *Jackal* and eight others agreed to help; but in the first skirmish Kalani was routed, and one of the white sailors killed. However, in the end, Kalani was victorious and his uncle, Kaeo, was slain. On the return of the victor, Captain Brown fired a salute in his honor. Unfortunately, a wad from one of the guns entered the cabin of the *Lady Washington*, and killed Captain Kendrick,¹ who was at dinner.

¹ Captain Kendrick, in 1788, commanded the ship *Columbia*, in which Captain Robert Gray discovered the Columbia River. He was a famous explorer.

The funeral ceremony of Captain Kendrick was considered by the natives as an invocation to the gods to destroy Captain Brown. Possibly this notion had something to do with the death of the Captain soon after.

However, Kalani gave the Captain four hundred hogs for the help he had furnished, and everything seemed amicable between the king and the white men. The sailors went ashore to salt down the pork. Suddenly, on the 1st of January, 1795, a party of natives boarded the *Jackal* and the *Prince Lee Boo* (the *Lady Washington* having previously sailed for China), and killed both captains, taking the crews prisoners. The sailors on shore were also captured.

The possession of these two vessels, with their guns and ammunition, so elated Kalani that he determined at once to sail for Hawaii and try his luck against Kamehameha. Everything was ready. Against the advice of his chiefs, the native warriors were put into the war canoes, and the king, queen and attendants went on board the ships which anchored off Waikiki¹ and which the white sailors were to manage under native guards.

At midnight the white sailors of both ships made a desperate attack on the natives, cleared the decks of them, and shut up the king and his party in the cabin. Then they sailed away till daybreak, when they put the king, queen and a servant into a canoe that was towing astern and set them adrift. Why they did not kill the perfidious king, we cannot say.

¹ Pronounced Wy-kee-kée, a village three or four miles from Honolulu.



The ships soon after touched at Hawaii. The sailors landed three women of the king's household, who had been left on board, told Kamehameha what had happened at Oahu, and proceeded on their way to China.

The news of events in the Leeward Islands determined the Lonely One to set out at once to conquer the islands Oahu and Kauai. He started in February, 1795, with the largest and best equipped army ever seen in the islands. It is said that he had sixteen thousand men. Sixteen foreigners were with him, including Young, Davis and Peter Anderson, who had charge of the cannon.

The fleet, when it stopped at Lahaina, the chief village of Maui, stretched for miles along the beach. This place, the first to receive a blow from the conqueror, was plundered and burnt. The chief in command fled to Oahu without a battle. The next halt was at Molokai, whence the canoes sailed for Oahu.

Our readers will remember a chief, Kaiana by name, mentioned in Chapter IX., who made a voyage to China with Captain Meares, and who returned with arms and ammunition which he gave to Kamehameha, into whose service he entered. This chief soon began to put on airs, because he had "traveled abroad," and he became obnoxious to the other chiefs.

He started all right with the rest from Molokai, but on the voyage separated from the fleet, and with his brother landed his forces on the eastern side of Oahu, while the main fleet was landed at Waikiki, on the southern side. Then the traitor joined Kalani's army to fight against the Hawaiians.

The great battle of Nuuanu Valley was fought after a few days. Great was the indignation of Kamehameha and his warriors when the treason of Kaiana was discovered; but the Hawaiian army, perhaps now twelve thousand strong, marched, full of confidence, from the beach of Waikiki, with its ranks ready for the fray.



VIEW OF DIAMOND HEAD, FROM PUNCH BOWL, HONOLULU.

The plains between Waikiki and Honolulu were at that time a dreary waste. What is now a blooming garden, with rice fields, tropical verdure and handsome villas, was sandy, dry and treeless.

An extinct volcano, now called the Punch Bowl, rises from the plain back of Honolulu. A mountain

stream runs along the northeastern base of this abrupt hill, coming from the mountains a few miles to the east. Nuuanu Valley, meaning "even temperature," through which this stream finds its way to the sea, stretches back about six miles from the harbor to a pass called the Pali, or precipice. The valley becomes a gorge between high hills and precipices as it approaches the Pali, where it suddenly drops, hundreds of feet, into the valleys lying on the other side of the range of mountains.

Some distance up this valley the king of Oahu, with the traitor Kaiana and his warriors, had fortified himself behind a rude barrier of stones. His army numbered about eight thousand combatants, including the forces of the traitor and some warriors which the king of Kauai had brought as auxiliaries. The morning sun shone into the faces of the army of Kamehameha as it advanced toward the intrenched position of the foe. Renowned chieftains led bands of giant warriors, and the Lonely One towered above all in his feather helmet and plumes.

At a signal, the battle opened with a cannonade directed against the barrier of stones by John Young. The stones were knocked hither and thither by the shot. Among the first to be slain by the cannon was the traitor Kaiana. The noise of the gun, and its effectual breach of the rampart, threw the allies of Oahu into confusion. Kaiana's men fled up the valley. Many panic-stricken natives followed them in their flight.

But the chiefs of Oahu, bravely led by the king, met

the Hawaiians rushing through the breach with fiery courage. The conflict lasted for hours. Sometimes one side and then the other gained the advantage. Equal heroism was displayed by both parties. The warriors of Oahu defended the narrow opening with desperate valor.

Kalani's voice was heard urging on his men in clarion tones. Young battered another portion of the barricade. Then another assault was made, led by Kamehameha. The young king of Kauai was slightly injured and was taken prisoner, but escaped to his own island. He was a gentle but inefficient ruler.

There yet remained a few hundred warriors, a body-guard for the king of Oahu. A last stand was made, farther up the valley. The Hawaiians occupied the camp of Oahu, and, if several accounts, perhaps imaginary, can be relied upon, the warriors of Oahu again intrenched themselves—a forlorn hope—amid the rough crags near the pass.

Here heroic deeds were done. Many a Hawaiian chief fell before the men of Oahu, who fought like wild beasts at bay, and determined to die rather than be captured. Pressed at last toward the awful precipice, masses of retreating warriors were flung or fell over the edge into the abyss.

This fearful precipice, called the *Pali*, six miles up the Nuuanu Valley from Honolulu, commands a landscape unparalleled in beauty. Beneath, as far as the eye can reach, lie plantations, the red earth and the green vegetation intermingling with waving foliage. The emerald sea sparkles in the sunlight and dashes



the surf over the coral reefs for miles along the shore.

Picturesque mountains stand in regular perspective on the distant horizon, while above the pass cloud-capped peaks rise in dark masses to the sky. A strange, sharp angle of the nearest cliff forms with the opposite



THE PALI, HONOLULU.

crag the narrow pass, through which strong gusts of wind threaten to sweep the observer off his feet and hurl him down the precipice where thousands, fleeing from Kamehameha's wrath, met their fate on the eventful day of the conqueror's last great battle.

To-day, peace reigns in that awe-inspiring cleft between the giant cliffs, except as the wind, still surging through the pass, moans for the dead. Continuous

showers keep the wild grasses green over the spot where the last king of Oahu battled manfully for his kingdom, and the grim rocks sentinel the vast solitude, which on that April day, a hundred years ago (1795), reverberated with the war cries and death shouts of the victors and the vanquished.

Kalani, the brave king of Oahu, escaped, and, though hotly pursued, fled through the jungle, and for several months led a wandering life among the mountains. Finally, he was captured, killed and sacrificed to the war god of the conqueror. He deserved a better fate.

A new era for the whole Hawaiian race dates from this bloody battle. Passing on, we are to tell how, after a few more brief conflicts, chiefs and people entered upon a period of gradual progress in many of the arts and amenities of civilized existence.


An incident of the conquest of Oahu is recorded, which gives another phase of the conqueror's character. About a week after the battle of Nuuanu, a presentation of gifts was demanded from the people to the victorious chieftain.

Among those bringing presents came an aged chief, leading a girl by the hand as his gift. She is represented as in the prime of her beauty, tall and slender, with soft, brown eyes and luxuriant tresses. Her eyes were downcast and wet with tears. Dropping on her knees, she hid her face in her hands.

It seems that one of Kamehameha's young officers, a chief who had fought bravely in the battle, had been making love to this beautiful girl secretly, at her home

in Waikiki. When he saw her distress, on the impulse of the moment, he left his place near the conqueror, walked rapidly to her side, and taking her hand led her away.

The king was greatly irritated at first, but, divining the situation, sent for the offender and said to him, "It seems you are tired of fighting?" The young chief, groveling before the mighty conqueror, shook his head. "And you prefer the company of women to that of warriors?" Then, calling another warrior, he said, "Bring the girl to me." She was led into his presence, and seeing her, the young brave stood erect again and gazed intently at her graceful form. "Listen," said Kamehameha to him, "this is your punishment. You are suspended from your rank for thirteen moons. Take the girl and go to her father's estate, which I give to her children forever." The maiden kissed his hand, and the happy couple retired to enjoy their honeymoon.



CHAPTER XII.

WHAT THE VICTOR DID FOR THE VANQUISHED. —
1795-1811 A.D.

The rest of the life and acts of Kamehameha forms a sort of transition period between the ancient and modern eras of Hawaiian history. The era of lawlessness, despotism and oppression disappears with the death of the great conqueror. A cruel and heartless priesthood, with



its idolatry, loses its power under the conqueror's successor, and Christianity dispels many, if not all, of the dark shadows which for so many ages had settled down upon these picturesque islands, which, but for the barbarous usages practiced by their inhabitants, might always have been, in very truth, the "Paradise of the Pacific."

Kamehameha forbade the massacre of the vanquished enemy after the battle of Nuuanu; but he confiscated their lands and divided them among his own chiefs. The vast army, let loose on Oahu, plundered, if they did not slay, the unfortunate inhabitants.

Although the conqueror lost six thousand of his warriors in the last battle, he intended to subdue the two remaining islands, Kauai and Niihau, at once. He set foreign mechanics at work building a vessel of forty tons, which he intended to arm with his four-pound cannon.

Not waiting for the completion of this ship, so great was his impatience, he started with his fleet of war canoes to cross the channel between Oahu and Kauai. A fierce gale wrecked many of the canoes and compelled him to return. Before his departure from Oahu, all the hogs on the island had been made way with, and, owing to the neglect of the lands, a famine of great severity threatened the inhabitants with starvation.

From Captain Broughton of the British ship, the *Providence*, which arrived in July a second time from Hawaii, Kamehameha learned that there was an abundance of beef on that island, the cattle left by Vancouver having greatly multiplied. The king begged

the Englishman to take him and his chiefs back to Hawaii, but was refused.

News of a rebellion at Hawaii, started by a brother of Kaiana, the traitor, was also received, so that, in August, 1796, Kamehameha embarked with most of his army for Hawaii. He conquered the rebellious chiefs, and this was the last of his wars. All opposition to his authority ceased when the other chiefs realized his strength.

He now took the government into his own hands and thoroughly reorganized it. He claimed for his own all the lands, which he intrusted to his followers on condition that they should render to him military service and a part of their revenues. It was a sort of feudal tenure.

He shrewdly apportioned to each chief detached pieces of land, scattered throughout the group. He kept the restless chiefs near his own person and made them follow him wherever he went. He employed male and female spies, and appointed governors over the principal islands whom he could trust. John Young was made governor of Oahu, for example. These governors appointed tax collectors and petty officials. In all this, the value of Vancouver's instruction in the art of government is apparent.

The chiefs who had aided him the most were made his chief counselors, and the best one of the lot became a sort of prime minister, with a white man's name, William Pitt. Kamehameha encouraged agriculture, suppressed lawless forays, protected foreigners, dealt fairly with them, and was never imposed upon by

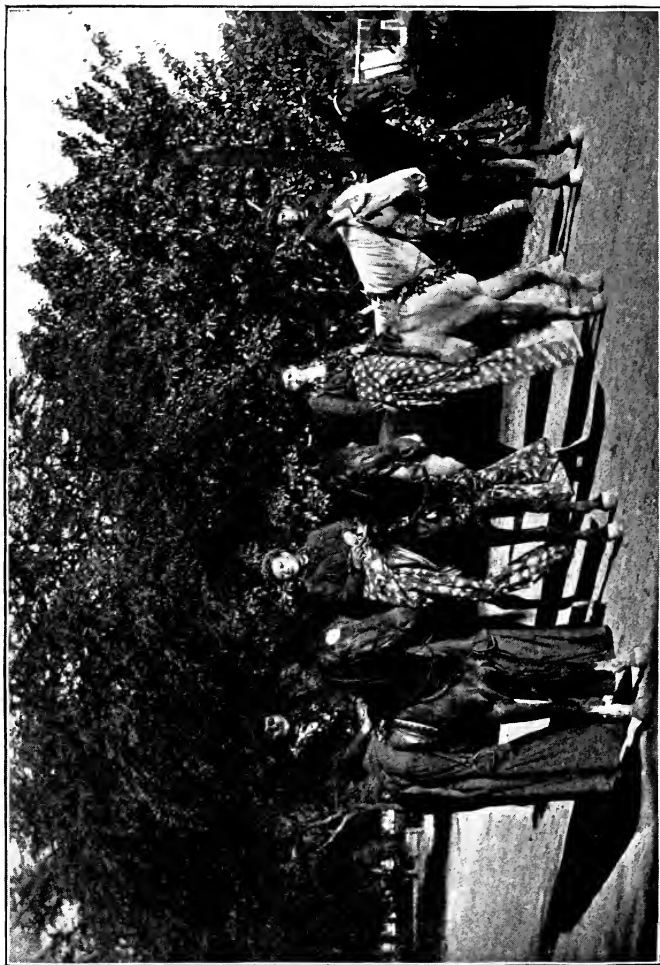


worthless adventurers. He proved himself not only a brave warrior, but a shrewd ruler. If not a statesman, he certainly revealed a remarkable ability to govern men.

As long as he lived, however, he supported the priesthood and the *tabu* system, using the *tabu* for purposes of government. He made the etiquette of his court more rigorous than ever. His head queen was admitted by all to be the highest chief living. Her children were the heirs to the throne. His "Love Queen," who had no children, was always Kaahumanu; but she was often a sufferer from her royal husband's terrible temper. It is said that she tried to run away from the king when they were at Oahu, and had almost reached Kauai before she was overtaken and brought back.

Kamehameha resided on the island of Hawaii six years (1796-1802). He occupied himself in building a famous fleet of wide and deep canoes, which he destined for a future invasion of Kauai. Several small, decked vessels were also built under the supervision of a white man, James Boyd. Some foreigners built for the king a two-story brick house at Lahaina, on the island of Maui. It stood for seventy years.

In 1801 a terrible eruption took place on Hawaii. The lava flowed down the mountain and destroyed villages and plantations. Sacrifices were offered to the fire goddess, Pele, in great abundance; but no effect was produced on the angry deity, until Kamehameha cut off his own hair, a very sacred offering, and threw it into the flowing stream of lava. *It was said* that, a day or two after that precious sacrifice, the destructive torrent was stayed in its course.



NATIVE RIDING COSTUMES.



In 1802, Liholiho, the heir of the conqueror, was proclaimed "heir apparent," and was carried — being five years old — to the temple to take part in the sacred rites.

Great must have been the astonishment and delight of the natives when Captain Cleveland, on his way from California to China, touched at the islands in May, 1803, and landed the first horses ever seen in Hawaii. He gave a horse and a mare to Kamehameha, and a mare and a foal to John Young. In spite of his age, the old king became a good horseman, and the natives, men and women, taking to riding as they took to surf swimming, became expert and fearless riders. To this day they excel in breaking and riding horses, many fine animals and some thoroughbreds being owned in all the islands.

Kamehameha did not leave the management of his new kingdom, especially the collection of taxes, to his subordinate chiefs. He was too wise a monarch and knew the character of the Hawaiians too well to do that. Therefore he went, in 1802, to Lahaina with a fleet, and remained in his "brick palace" more than a year, collecting tribute from Maui and the three adjacent islands. He consecrated several temples with the usual cruel rites, at which the little heir, his son, "assisted."

Then he sailed to Oahu (1803) with his fleet and army. He had twenty small vessels from twenty to forty tons' burden, some even copper-bottomed, and, in 1804, he bought a brig of one hundred and seventy-five tons, which was put in shape and made two or three voyages to China with sandalwood.



This trade in sandalwood with China, where it was used in the manufacture of many small domestic articles and for incense in the joss houses, was a great source of income to Kamehameha and his chiefs as long as it lasted. With the proceeds of this wood, growing in large quantities on the mountains, arms, ammunition, liquors, boats, schooners, silks and other Chinese goods were purchased at exorbitant prices. It was hard on the common natives, however, multitudes of them being forced to stay for months in the mountains, searching for the trees, felling them and bringing them down on their backs to the royal storehouses. One of the sad sights of those days was the abject, weary appearance of hordes of these poor people, bending under the weight of the wood, which they brought from afar. They had to find their own food on the hills, where it was by no means abundant. Happily for them, the wood gave out after a time, so ruthless was its destruction.

The art of distilling liquor also proved a most unfortunate thing for the natives. Some convicts from Botany Bay introduced the process before the year 1800. The root of the *ki* plant, distilled in iron pots, with a gun barrel as a tube to conduct the vapor, yielded nearly pure alcohol. Large quantities of rum were also imported. Kamehameha at first indulged in this intoxication to excess; but he was soon convinced by John Young of its evil effects and finally became a total abstainer.

Near the end of his life he summoned the leading men of Hawaii, ordered all the stills to be destroyed,



and forbade the manufacture of any kind of liquor. His oldest son, Liholiho, however, and many of the other chiefs, had already acquired the pernicious habit. It is to-day one of the worst vices of the native Hawaiians, and is hastening the extinction of that amiable but weak race.



WAIKIKI BEACH.

We have a vivid picture of the life of the old monarch Kamehameha I., now seventy years of age, during his residence on the island of Oahu (1803-1811). A Scotch sailor, Alexander Campbell, arrived at Honolulu in 1809, spent a year there, and published an account of his experience.



The village of Honolulu consisted then of a few hundred grass huts. Cocoanut trees, good for shade and fruit, grew in abundance. The plains back of the village were bare and treeless. The mountains lacked much of the verdure which makes them so beautiful to-day. Over the king's house, built near the shore and surrounded by a palisade, floated a British flag. A battery of sixteen guns surmounted the fort. The ship of the king, the *Lily Bird*, lay at anchor in the harbor. At a short distance were two large stone storehouses, which contained the European articles belonging to the king, many of which were not used and became useless. Small vessels were hauled up on the shore of the beach at Waikiki, and sheds were built over them. One small sloop was run as a packet between Oahu and Hawaii. An old resident, a Captain Harbottle, acted as pilot.

Kamehameha, in 1810, sent a splendid feather cloak to King George III., reminding him, as one sovereign would remind another, that Vancouver had promised him a vessel armed with brass guns.

He was much pleased the same year to receive messages and presents from the young king of Kauai, who offered to acknowledge him, under certain conditions, as his feudal superior. In reply, the conqueror insisted that he should make the concession in person, to which the young king reluctantly consented.

Kamehameha received him in a friendly manner and agreed to let him hold his lands *in fief* during his lifetime, on condition that Liholiho should be his heir. When he landed from Captain Windship's vessel, on

which he came to Hawaii, some of the chiefs urged the old king to have him assassinated, to which Kamehameha would not consent.

However, they planned to poison him at a feast. Isaac Davis discovered the plot and warned him; he sailed at once for his home on Kauai. The chiefs took their revenge on the white man and in due time poisoned him. It was a great loss when Isaac Davis died in April, 1810.

A young Canadian, named Franchere, sailed in one of Astor's ships, in 1811, and was on the islands seven days. Kamehameha visited the ship and is described as "above the middle height, well made, robust, inclined to corpulency, and with a majestic carriage; he appeared to be fifty or sixty years old. He was clothed in European style and wore a sword. His canoe was manned by twenty-four men.

"At another visit his Majesty was accompanied by his three wives and his favorite minister. The females were of an extraordinary corpulence and of unmeasured size. They were dressed in the fashion of the country, having nothing but a piece of *tapa*, two yards long, passed around the hips and falling to the knees."

Another ship of Astor's, the *Lark*, was cast away, in 1813, on the islands. Kamehameha relieved the wants of the crew, but claimed the wreck for himself: a pretty shrewd old king! A characteristic story is told of him which illustrates this trait.

A shipmaster, named Barber, came to Honolulu in the ship *Arthur*, with rum for sale. The king concluded a purchase, but asked for a couple of bottles as a sample.

Early the next day the king came aboard the *Arthur*, to superintend the transfer of his purchase. He seated himself and watched the measuring operations, detecting a difference in color between this liquor and that which he had received the day before.

Sending ashore for one of the bottles, he called for a glass, and received some of the rum from the open cask, then into another glass he poured some rum from the bottle. He held them up to the light, smelt of them, tasted them, and then coolly said, "Barber, here no all the same," eying him closely all the while. The captain assured him that it was all a mistake, and ordered up a cask of a better kind.

But the king ordered his own casks emptied back, sent his people to their canoes, and left the vessel; and no further trading was done with the brig *Arthur* by the Hawaiians. The brig was wrecked in October, 1796, on the southwest point of Oahu, and Barber found that he could save little from the wreck, owing to the thieving propensities of the natives. He hurried off to Hawaii, and found the king in the woods, canoe-building. He was dividing rum among his workmen.

Barber, tired and thirsty, asked for a drink. The king looked sternly at him, and said: "O Barber, you no like rum; you like water." However, he gave him a drink. Moreover, he sent a royal command to deliver up to Barber everything belonging to the wreck of the brig.



CHAPTER XIII.

RUSSIANS, PIRATES, AND KAMEHAMEHA'S BONES.

1811-1819 A.D.

In 1811, Kamehameha returned to Hawaii to receive and dispose of the sandalwood collected on the eastern islands. The trade in sandalwood was very large. In December of this year the king sent a cargo to China by Captain Windship, who brought him back a cargo of Chinese goods. The old king rigged his wives out in rich goods, which they wrapped around their bodies till their arms stood out at right angles. The dress of the chiefs and their women at this time must have been ludicrous in the extreme. They had an abundance of dress material, but no dressmakers. Hence the portly forms of the chiefesses were not arrayed exactly like the lilies of the field.

Kamehameha found, on reaching Hawaii, that a famine was imminent, because so many natives were cutting sandalwood. He made his own followers work in the plantations, did some little digging himself by way of an object lesson to his subjects, and forbade the cutting of young sandal trees, lest the supply should run short. He also told his bird catchers not to kill the birds from which they plucked the two yellow feathers for the royal helmets and cloaks. If the little songsters were set free, other feathers might grow in place of those removed.

The heart of the old savage was made glad, in his



seventy-seventh year, by the birth of his second son, who was born August 11, 1813. But he had some trouble, the next few years, with foreigners who had their eye on getting a foothold in the islands.

First, in 1814, the Russian governor of Alaska sent a ship on a sealing voyage, and it was wrecked off the coast of Kauai. The ship and stores were put in charge of the young king of that island. In 1815 a Dr. Scheffer was sent on an American ship "to look after the property." Two Russian ships arrived shortly after. The Russians built a blockhouse at Honolulu, mounted a few guns, and hoisted the Russian flag.

Kamehameha sent a large force of chiefs and warriors to watch the Russians. Thereupon the intruders left in two ships for Kauai, where Dr. Scheffer built a fort, ostensibly for the king of Kauai, but over which the Russian flag was raised. The Russians even proposed to lease the whole island for a term of years.

About this time John Young persuaded the governor of Oahu to erect a fort at Honolulu to command the harbor. It was built in a year and finished in 1817. It was nearly square, three or four hundred feet on a side, with walls twelve feet high and twenty feet thick. About forty guns, six, eight and twelve pounders, were mounted. Eight thirty-two pounders were also located on Punch Bowl Hill, an extinct volcano, back of the town.

Kamehameha sent word to Kauai to expel Dr. Scheffer, who came back to Honolulu and was ordered to leave, which he did without delay. In 1816 Kamehameha bought the ship *Albatross*, of one hundred

and sixty-five tons' burden. He was getting together quite a navy.

Two Russian ships of war, the *Diana* and the *Rurick*, visited the islands afterward at different times, but made no trouble. An artist, M. Choris, on board the *Rurick* which arrived in November, 1816, made a portrait of Kamehameha, which is the only authentic portrait of him in existence. It is, however, a very poor picture of this remarkable man.

The *Rurick* went to Honolulu from the island of Hawaii, and certain signs of a new era appeared, suggestive of the beginnings of civilization. For example, there were port charges, remitted in this case, salutes were exchanged between the ship and the fort, and other civilities were observed. About this period the *Hawaiian* flag is mentioned for the first time.

It is an open question what was the earliest Hawaiian national flag as flung to the breeze by Kamehameha I., the first king of the group.

Jarves speaks of the flag, in 1816, as the "English Union, with seven alternated red, white and blue stripes." Lord Byron, in 1825, describes the flag as having "seven white and red stripes, with the Union Jack in the corner." Several changes have been made in the emblem. Once, during the War of 1812, between the United States and Great Britain, a Russian pointed out that the display of the British flag would indicate sympathy or alliance with that nation, and so Kamehameha hastened to make an alteration.

A new national banner was unfurled at the open-

ing of the session of the Hawaiian legislative council in 1845, but it differed very little from the former one. The latest flag had eight stripes, for the eight islands, white, red and blue, with the Union Jack in the corner. A Captain Hunt, of the *Basilisk*, is accredited with designing the royal standard in 1845.

In 1818 Kamehameha also showed a touch of civilization in his dealing with some Spanish pirates who arrived in the *Victory* at Hawaii. The crew were a rough lot and spent much of their time on shore, in carousal. They had gold, silver, cups, candelabras and crucifixes, stolen from some Romish churches. Kamehameha bought the ship, without being aware of its true character. Later, in the year 1818, a Spanish man-of-war arrived and seized the ship, acquainting the king with the fact that the crew were pirates. The ship was not reclaimed.

Then the king immediately captured the buccaneers and delivered them up, restoring all the church ornaments he could recover. He also gave an order for the arrest of the first officer of the *Victory*, who had gone to Kauai. This leader of the pirates was captured and executed on the beach, when the Spanish man-of-war reached the island.

After residing on Hawaii for seven years, the Lonely One died May 8, 1819, eighty-two years of age. According to the ancient custom, all law was suspended for a time, and all restraints upon the people were taken off. The usual orgies were repeated for the last time in the history of Hawaii, and it is still uncertain where the bones of the great conqueror were placed.

The writer heard a strange tale from the lips of a half-white lady, residing in Honolulu, whose grandfather was a high chief near the person of Kamehameha I. The story related to the disposal of the great king's bones and throws light on the burial customs of those barbaric times.

At the death of Kamehameha I., said the narrator, all the chiefs were gathered in the Kona district to wail for the departed king. They sat around a pond where a powerful *kahuna* put them all to sleep, except the chief Hoolulu, — the narrator's grandfather, — who was born at Hilo, Hawaii. This man took the remains and started to hide them in a cave.

The other chiefs awoke, seized their torches and rushed after him in the darkness. He carried the body on his shoulders, and, being overtaken a mile and a half away, threw a black *tapa* cloth over himself and the body, standing close against a dark rock. Then fleeing to a cave, which could be entered only through the dashing surf, he hid the body and thrust in a native man, whom he found near by, to die and accompany the soul of the king as his servant in the realm of spirits. Great stones were rolled to the entrance, and the secret was confided only to the oldest son of the chief Hoolulu.

Kamehameha IV. tried to discover the bones, but without success. It is supposed, however, that the native imprisoned with the remains found his way out by a subterranean passage and hid himself till Hoolulu died. Either this man's descendant, or one of Hoolulu's heirs, went to King Kalakaua when he came to the throne, and divulged the secret for a reward.



In order to make sure that the right bones would be found, a priest went with the king and his informant, and near the spot let loose a black pig, which went straight to the cave, thus guaranteeing the find. The bones were large and were taken into custody as sacred relics. They were placed in the Mausoleum, on Nuuanu Avenue, where they were pointed out to the writer, who was permitted (a rare privilege) to visit the royal tomb.

All who went for the bones soon died; among them was Kalakana, a native, and the uncle of the woman who related the story. The latter was educated in the United States. She said she was horrified to find the hands of her dead uncle black, while all the rest of his body was white, because he had handled the bones. She added that many natives now disbelieve the story, because over the pond of deep water, wherein the bones ought to have been cast, a rainbow may constantly be seen. We give the story as it was told to us.



CHAPTER XIV.

IDOLS AND TEMPLES SWEEPED AWAY. — 1819-1820 A.D.

One of the most remarkable events in history is the overthrow of idolatry in the Hawaiian Islands. It was accomplished by the highest chiefs of the land, led by Kaahumanu, the famous Love Queen of Kamehameha I. The destruction of the idols and the temples completed the work, the high priest Hewahewa taking the lead. The nation was left without a religion.

Many of the chiefs had already lost faith in the



ancient gods. The priests, with some exceptions, knew that their oracles were a fraud, and the people were ready to accept any change which would lighten their burdens. But the strongest motive of all was the oppression of the *tabu* system.¹ It was not a religious, but a purely selfish motive that animated Kaahumanu in attacking the old religion of her ancestors. The *tabu* imposed on women the most irksome restraints. To enable her to eat and drink whatever her appetite craved, and to get rid of constant vexations, the queen regent determined to root out the whole system.

The high priest's action was the result of conviction. He had everything to lose and nothing to gain; but his hand was the first to apply the torch.

The chiefs and the people saw that the white men violated the *tabu* with impunity. No harm came to them when they openly derided or dishonored the idols. The intercourse of the natives with foreigners tended almost wholly in the direction of skepticism in religious matters. The nation was thus prepared, in many ways, for the impending crisis. Kamehameha's heavy hand was taken off by his death. His successor, Liholiho, was a weak, pleasure-loving king. The queen regent was a woman of bold, persistent character. The priests were not generally opposed to the movement; the crisis came, and the destruction of Hawaiian idolatry was attended by many dramatic effects.

Liholiho was installed king over all the islands, as Kamehameha II. The care of the war god was intrusted to a nephew of the late king, and Kaahumanu

¹ See page 37.

was made queen regent, to exercise equal authority with the king.

On the very morning of Kamehameha's death, six chiefs proposed to the queen regent to abolish the *tabu* at once. She thought the time had not yet come. She had, however, decided to take the step, and the queen dowager,¹ who lacked decision of character, agreed to support her. When the scheme was proposed to the new king, he was silent. He had been educated as an idolater, and his father had enjoined upon him to maintain the ancient system.

But a royal feast was prepared by the queen regent. The king had already, in a drunken revelry, violated some trifling rules of the *tabu* and was hardly sober when, with the royal household, he took his place at the banquet.

In the "Legends and Myths of Hawaii" we have a highly dramatic and somewhat imaginative description of the scene. As it places the momentous event most vividly before us, we quote largely from the account as it stands.

"The guests were all seated. Hewahewa, the high priest, arose and, glancing at the troubled face of the king, lifted his hands and said with firmness, '*One and all*, may we eat in peace, and in our hearts give thanks!'

"The words of the high priest restored the sinking courage of the king. He rose from his seat, deliberately walked to one of the tables reserved for the women

¹ Keopuolani, the "political wife" of the late king and mother of Liholiho.

(men and women were forbidden by the *tabu* to eat together), and seated himself beside his mother.

“During this strange proceeding, not a word was spoken, not a morsel touched. Some believed him to be intoxicated; others were sure that he was insane. Since the age of Wakea, ancestor of the race, no one had so defied the gods and lived. Many natives rose from the tables, and horror took the place of astonishment when Liholiho, encouraged by his mother, began freely to partake of the food prepared for the women. Interdicted fish, meats and fruits were then brought to the tables of the women by order of the king, who ate from their plates and drank from their vessels.

“Now satisfied that the king was acting deliberately and with the approval of the most influential dignitaries of the kingdom, including the supreme high priest, a majority of the chiefs present promptly followed the example of their sovereign, and an indescribable scene ensued.

“‘The *tabu* is broken! the *tabu* is broken!’ passed from lip to lip, swelling louder and louder as it went, until it reached beyond the pavilion. There it was taken up in shouts by the multitude and was soon wafted on the winds to the remotest corners of Kona, a district of the island of Hawaii. Feasts were at once provided, and men and women ate together indiscriminately. The *tabu* foods of palace and temple were voraciously eaten by the masses, and thousands of women for the first time learned the taste of flesh and fruits which had tempted their mothers for centuries.

“At the conclusion of the royal feast a still greater

surprise bewildered the people. 'We have made a bold beginning,' said Hewahewa to the king, thus adroitly assuming a part of the responsibility; 'but the gods and the *heiaus* (temples) cannot survive the death of the *tabu*.'

"'Then let them perish with it!' exclaimed Liholiho, now nerved to desperation by what he had done. 'The gods can but kill, and we will test their powers.'

"To this resolution the high priest gave his ready consent, and orders were issued at once for the destruction of the gods and the temples throughout the kingdom. Resigning his office, Hewahewa was the first to apply the torch, and in the smoke of burning *heiaus*, images and other sacred property, suddenly passed away a religious system which for fifteen hundred years had received the profoundest reverence of the Hawaiian people."

We can fancy the scene in many an ancient shrine: the aged priest, leading the zealous or bewildered band of his underlings with stone axes and torches in their hands, battering down the idols of wood or wicker work, while the dust that has collected on them for ages fills the inclosure. Into great heaps they pile the hideous images; the feathers and dried wreaths furnish a quick flame; with faces black with smoke, and bodies smeared with the blood which but a few days before was shed on the altars, these executors of the royal will finally desist from the overthrow, for want of more material for the fire.

The islands had a general carouse over the event; but it could not be expected that every chief and every



priest would surrender ancient privileges, secured to them by the *tabu*, without a struggle. A number of



ANCIENT IDOLS.

idols were rescued from the burning temples. Thousands refused to renounce the faith in which they had been reared.

The one formidable conspiracy to retain the ancient worship was led by a chief of Hawaii, a cousin of the king. He was a noble, warlike and brave leader, and he demanded a withdrawal of the king's edicts against idolatry. By the resignation of Hewahewa the office of high priest fell to him, and he determined to defend that right. His noble and devoted wife stood by him in his decision.

Kaahumanu, the queen regent, and her friends tried conciliation, but in vain. Negotiation being refused, the queen regent was equal to the occasion. Fortunately, eleven thousand dollars' worth of arms and ammunition had recently been purchased from an American trader. In a battle, which soon took place, December 20, 1819, the rebel chief was slain and his army routed. The people now made short and final work with the idols and temples. They killed the priest who had been the rebel chief's principal counselor. All public worship and sacrifices ceased, and "Hawaii presented to the world the strange spectacle of a nation without a religion."

"Still," says the historian Alexander, "the ancient idolatry was cherished by many in secret, and many of their superstitions, especially those relating to sorcery and the cause of disease, were destined to survive for generations to come, and to blend with and color their conceptions of Christianity."

During this year, a French ship, the *Uranie*, Captain Freycinet, on a voyage of discovery, arrived at the islands and was hospitably received. Some scientific observations were made. On board this ship the chief, William Pitt, who had been one of the conqueror's

chief counselors, was baptized into the Roman Catholic church by the ship's chaplain. Boki, Pitt's younger brother, and acting governor of Oahu, was also, at a later date, baptized on the same vessel.

As Liholiho, Kamehameha II., was little more than a puppet in the hands of the queen regent, Kaahumanu, and as his reign was a short one, we will give here a brief account of his career, filled with wild pranks and wilder carousals. He hardly ever appears in any matter of interest touching the government or the interests of his people. We can afford to let him vanish out of sight as speedily as possible.

He chose the lowest class of whites as his boon companions. He spent most of his time in frivolity. He roved from place to place, and from island to island, with a large number of worthless followers, who ravaged the natives and ate up their supplies. The money saved by his father he squandered on his pleasures or in useless purchases. For example, in 1820, he purchased a yacht, built in Salem, Massachusetts, and changed the name from *Cleopatra's Barge* to the *Pride of Hawaii*. For this luxury he paid ninety thousand dollars in sandalwood. He also bought the brig *Thaddeus* for forty thousand dollars.

One of his reckless performances was a voyage in a sailboat to Kauai, with Boki, Naihe, thirty attendants and two women. They were without water, provisions, chart or compass for a voyage of one hundred miles. The channel was rough and the wind strong. The king, half drunk, spread out the fingers of his hand and said, "Here's your compass; steer by this."



Twice the boat nearly upset. His companions begged him to return. "No," said he, "bail out the boat and go on; if you return with the boat, I will swim to Kauai."

After a hard struggle they reached the island and went ashore. The king of Kauai had them completely in his power, but he showed them every courtesy, and sent a brig to Oahu to assure Liholiho's people of his safety and to bring his wives to Kauai. The next day, in an assembly of chiefs, he offered to surrender his kingdom, fort, guns and vessels to his royal guest. The king answered, "I did not come here to take away your country; keep your island, take care of it, and do what you please with your vessels."

The young king was royally entertained. He was conducted around the island. There seemed to be a cordial understanding between the two kings. But Liholiho, getting the king of Kauai on his own boat one evening, secretly gave orders to sail for Oahu and thus made his generous host a prisoner. The unfortunate chief was obliged to remain at Oahu, virtually a state prisoner, and not long after he was persuaded to marry the queen regent, Kaahumanu, who also, for reasons of state, married his son,¹ a custom allowed to the high chiefs in such emergencies.

In May, 1823, a grand pageant was held to celebrate Liholiho's accession to the throne. "On the day of our arrival," writes an eyewitness,² "there was a feast (*luau*); foreign residents and officers of ships were

¹ Ke-alii-ho-nui.

² Rev. Charles Stewart, chaplain of the *Vincennes*.



invited. While at the table, a procession of four hundred natives passed, dressed in white *tapa*. Each head man carried a *kukui* torch."

"The queen (in the procession that followed the feasting) sat in a whaleboat borne on the heads and shoulders of seventy men." Proudly her broad shoulders swayed with the motion of the boat, carried by the stalwart natives, the outer rows resplendent in scarlet cloaks and feather helmets. The royal spouse of Liholiho wore a scarlet silk skirt and a coronet of feathers, and was screened from the sun by an immense umbrella of crimson damask with gilt tassels and fringe.

Double canoes, lashed together and covered with colored cloth, followed with an unsteady roll as if floating on the ripples of Waikiki Bay. In them rode the dowager queens.

Just behind, on a bamboo raft, came a rarer vision of beauty, the king's favorite wife. The bearers halted; with agile grace the brown beauty leaped to the ground, and, seizing a torch from a native, flung it on the couch where she had just reclined. The flames kindled the crimson *tapa* fringes and all; her fair, round arms then unwound the five layers of cloth that encircled her waist, and with a *pirouette* that a ballet girl might envy, she tossed into the fire one measure of the web after another until she stood in Nature's garb for an instant while a dark maiden was placing a fresh mantle of crimson over her beautiful form.

Ascending another raft of the flexible bamboo, she passed on, having performed this ceremony in order to tell the story of her rescue when an infant from the



flames that threatened to destroy her beauty and nearly took away her budding life.

There is a wide gap in the ranks. Then the queen regent herself rides majestically on, under the plumed *kahilis*, which maidens, naked to the waist, wave over her head. Immense in bulk, her immensity is swollen to yet vaster proportions by the seventy-two yards of kerseymere, half scarlet and half orange, wound about her body, till her arms stand out at right angles to her figure. A long trail of the precious cloth, which cost a load of sandalwood for each yard, is supported by boys, the sons of chiefs. She is the real ruler now of all the islands, and no one dares to disobey her even if she does ride, on ordinary occasions, in a queer handcart, with her huge feet dangling from the end.

Next, a four-post bedstead appears, on which are seated the young prince and princess, amid a crowd of shouting and gesticulating attendants bearing calabashes of *poi* and raw fish, while a guard of threescore men, with spears, vainly attempt to keep in order the crowd that lines the way.

A sudden rush, and in a cloud of dust, the young king himself and his suite, shouting and hallooing, scamper by. The horsemen sway to and fro on their barebacked horses, managing, though half intoxicated, to keep their seats. Splendid horsemen, these royal satyrs gallop madly on, as the procession stands aside to let them pass.

At a turn in the way, *hula* girls huddle together and try to sing the praises of the young monarch, while the *hula* drums make the hideous noises, dear to every native

ear. Such were the royal fêtes, in which king, chiefs, women and natives delighted in 1823.

The costumes of most of the chiefs on state occasions, or when foreigners were received, were quite civilized ;



HAWAIIAN GIRLS.

but Liholiho's royal dress suit consisted of a colored cloth around his loins, a green silk mantle fastened over his right shoulder, a string of beads around his neck, and a wreath of yellow feathers on his head.



In 1822, a schooner of seventy tons, called the *Prince Regent*, with six guns, built in New South Wales, was presented to the young king, in fulfillment of Vancouver's promise to Kamehameha I. It was wrecked, however, a few months later, on the eastern coast of Oahu.

Toward the close of the year 1823 Liholiho determined to visit, with his queen, England and the United States. Kaahumanu was left as regent in his absence. He embarked in an English whaleship, commanded by an American.

High personages, Boki and James Young among the number, accompanied the king. Twenty-five thousand dollars in coin were placed in the captain's charge; but on arriving at Portsmouth, England, May 22, 1824, after the party was landed and the money chests opened, only ten thousand dollars were found. The captain said it had been spent.

The royal party received great attention from the English nobility, were feasted and flattered and taken to see all the shows and sights of London. In June all the Hawaiians were taken ill with measles. The queen grew rapidly worse and expired July 8th. The king also died on the 14th of the same month. The frigate *Blonde*, commanded by Lord Byron, a cousin of the poet, brought the remains of the king and queen and the survivors back to Hawaii, arriving at Lahaina May 4, 1825. The funeral ceremonies, in which European and Hawaiian customs were combined, were impressively celebrated. The royal coffins were covered with crimson velvet.

The young prince, Kauikeaouli, Liholiho's brother, at a national council of chiefs, June 6, 1825, was proclaimed king, with the title Kamehameha III., and Kaahumanu was continued in the regency.

Thus ended the career of a king who possessed, naturally, many amiable and generous traits, but whose excesses made him a curse rather than a blessing to his land. It is sad to think that a prince, naturally possessed of kindly instincts, should have become the victim of his surroundings. The redeeming features of his life were his affectionate regard for his mother and his acquiescence in the new religious progress. He was also quite a diligent student.

CHAPTER XV.

FEATHER MANTLE, THE QUEEN REGENT.—1819–1823 A.D.

Kaahumanu,¹ or “Feather Mantle,” was one of the three most notable native characters that Hawaii produced in its later history.

Famous in girlhood for her beauty and coquetry, no less remarkable in middle life for her physical size and her heathen ideas and actions, she became, under the influence of Christianity, a patient, temperate and kind woman, so that the natives called her the “*new Kaahumanu*.”

As a regent, during the minority of two kings, and

¹ Pronounced Kah-ah-hoo-mah-noo.



virtually supreme, she followed the policy of her husband, Kamehameha I., quelling insubordination and rebellion, administering the government with discretion, and making the years of her rulership long to be remembered as a time of progress and prosperity. The office of queen regent originated in the admiration of Kamehameha I. for her, and he felt that she would be a check on his heedless successor and a guardian of the realm.

Her father, a renowned warrior, was called "The slayer of princes and the maker of kings."

Her birth, in the year 1773, was just after her uncle had caused her parents to leave their beautiful home at Waihee, Maui, and to take refuge on the eastern coast of the island, at Haua, where a strong fortress was held by a friendly king of Hawaii. Her early days were spent at the court of that king on the island of Hawaii.

She came near losing her life, when an infant, on two occasions. Once, being laid on the top of a double canoe in a roll of white *tapa*, she rolled off and was not missed for several moments, when, happily, some one saw a white bundle floating on the water and rescued her. At another time she was rescued from drowning in the surf.

When a girl, she was betrothed to the young heir apparent of Hawaii, Kiwalao, who was killed by her father; but not being very fond of him, and being fascinated by the prowess and rising fortunes of Kamehameha, she accepted his rude courtship, although he was thirty-seven years her senior. They were married, as has been told, in 1785. The imperious wife won the

regard of her stern consort, who left her in charge of his domains at his death.

She ruled the Liliputian kingdom of Hawaii for thirteen years (1819-1832), choosing the best governors for the islands that could be found. She overcame rebellious chiefs, enacted useful laws, and finally, as we have seen, she supplemented her bold step in abolishing idolatry by making the most of the advice of the missionaries by whom she was converted in 1824.

In 1820 the first American missionaries, sent out by the American Board from Boston, Massachusetts, were received by the queen regent with haughty disdain. She reluctantly consented that they should stay a year; but she watched them and scrutinized all their actions.

These pioneer teachers reached the islands March 31, 1820, and heard with joy and astonishment that the idols and temples had been destroyed. They expected to find pagan rites, human sacrifices, and bloody altars. Some young natives from the islands had been carried to the United States early in the century, and they had told the story of the cruel idolatry of their native land.

Their story excited a deep interest in the islands, especially after one of these Hawaiian youths, Obookiah by name, had been taken into the family of Rev. Dr. Dwight, president of Yale College. In the year 1817, a school was started at Cornwall, Connecticut, and five young Hawaiians were among the earliest pupils. Obookiah died while a member of this school, in 1818. Three of these students returned to the islands in 1820, with the missionaries, to act as interpreters. A native of



Kauai, son of the king by a lower-class woman, was also on board the *Thaddeus*, which brought the Americans. His name was Humehume, or George Tamoree. We shall hear from this youth again, in connection with an insurrection on his native island.¹

The missionaries were Hiram Bingham and Asa Thurston, clergymen, and their wives; Thomas Holman, a physician; Samuel Whitney and Samuel Ruggles, teachers; Elisha Loomis, a printer, Daniel Chamberlain, a farmer, and their wives.

Mr. Thurston and Dr. Holman, with their wives, remained at Kailua Bay, on the west side of the island of Hawaii. Both families occupied a small thatched hut three feet and a half high from the floor, which was the ground, to the foot of the rafters that constituted the ceiling. It was in the midst of a filthy, heathen village.

The rest of the party from America went to Honolulu, where they had very limited household accommodations. Not even a chair could be purchased, and they brought no furniture on the brig. Mr. Bingham and Mr. Chamberlain, the farmer, remained at Honolulu, and Mr. Whitney and Mr. Ruggles went to the island of Kauai. Mr. Loomis, the printer, went back to Hawaii, as a teacher.

Mr. Thurston, at Hawaii, had for pupils King Liholiho; his brother, then five years old, who was afterward Kamehameha III.; and two of the king's wives; also a

¹ James Hunnewell of Charlestown, Massachusetts, was first officer of the *Thaddeus*, and his son, James F. Hunnewell, entertained the queen of Hawaii and her suite in the old homestead, 1887.

chief, who became governor of Hawaii. It was not long before the teacher and his pupils removed to Honolulu.

In two years, the teachers had reduced the Hawaiian language to writing, and Mr. Loomis set up his printing press. Twelve letters, five vowels and seven consonants, make up the Hawaiian alpha'bet, and so it was easy for the natives to learn to read and write.

The first printing was done January 7, 1822 — eight pages of a spelling book. The king and some chiefs came to see the wonderful machine.

Unfriendly foreigners told the king and the queen regent that these teachers had come to take away their lands and reduce them to slavery, as the English missionaries had done at the Society Islands. Some Englishmen said that the king of England would be angry if the foreigners were allowed to stay. Happily, Vancouver's promise was not forgotten in England, and a small schooner, the *Prince Regent*, was sent as a present to the king of the Hawaiian Islands.¹ It brought two Society Island chiefs, Rev. William Ellis,² and two other English gentlemen, also two native Tahitians, who assured the Hawaiians of the unselfish intentions of the American teachers.

Mr. Ellis had lived in the South Seas and knew the Tahitian language, which was similar to that of the Hawaiians, so that he was able to preach and talk with the natives in about two months after he arrived. He proved a very valuable helper to the Americans during the two years that he remained at Hawaii. The two Tahitian Christians were also of great assistance.

¹ See page 172.

² Mr. Ellis is the author quoted in this volume.

Honolulu, at this period, was a village of three or four thousand people, the common natives living in wretched huts and sorely oppressed by the chiefs. One can imagine the condition and feelings of the first American teachers, especially the women, in those early days. Separated from New England and all its associations by a five months' voyage, in the midst of heathen degradation and uncomfortable household appliances, with most of the chiefs barely civil to them, and the natives indifferent, it required courage and fortitude of the highest sort to remain cheerful and free from homesickness.

But they came prepared for hardship and, with unselfish purpose, forced the Hawaiians by their kindness and patience to give them not only respect but affection. For the first few years hardly any religious converts were made, but they won the hearts of the people, and the result was in due time apparent. The natives began to realize that the God of these kindly Americans was a far better deity to worship than the idols which had been destroyed and which were unable to harm their destroyers.

As a proof that the abolition of idolatry was a matter of mere selfish interest on the part of the queen regent, we find her, in 1822, making a tour through the eastern islands, with a large retinue, feasting, reveling and dancing, while collecting tribute and burning more idols. She gathered from the places where they were hidden one hundred and two idols, in the single month of June, and destroyed them all. Even the idol of the great conqueror, her husband, shared the fate of the rest.

On this tour, Feather Mantle was accompanied by her husband, the dispossessed king of Kauai, who was one of the noblest and best of Hawaiian chiefs. Mr. Stewart, an American navy chaplain, who first came to the islands in 1823, says of this gentle king, "No word or action of his was unbecoming to a prince, or even inconsistent with the character of a pious man." He was the first native who learned to speak and read the English language, and his treatment of foreigners was marked by extreme courtesy and kindness. His death, in 1824, was a great loss to the nation.

The first Christian marriage in the islands was celebrated August 11, 1822, between two chiefs. Prior to this time, and perhaps until the queen regent established laws for Christian marriage, 1830, there was no union between man and woman that could not be sundered at any time by the will of one or both of the parties. Polygamy was allowed but was practiced most commonly by the chiefs who could afford it. The result was a state of indescribable evil; infanticide and license were general, and the women made the proposals of marriage to the men.

The first reënforcement of American teachers arrived at Honolulu, April 27, 1823. During the last three years much progress had been made in civilization. A score of vessels, mostly whalers from the United States, lay at anchor in the harbor, and there were four mercantile establishments in Honolulu, well supplied with goods. The chiefs were often clothed in civilized garb, and their houses had some costly furnishings. Many could read and write, and several had embraced Chris-



tianity. The poverty and misery of the common people, however, had increased.¹

Liholiho's mother, Keopuolani, died at Lahaina, Maui, in September of this year. She and the high priest, Hewahewa, favored the American teachers, and her baptism was the first Protestant baptism on the islands. She proved her sincerity by putting away one of her two husbands; Hoapili, of whom we shall soon hear more, was the one she retained.

As a specimen of the discomforts of a voyage from island to island in those days, the royal fleet, which came to visit the queen mother just before her death, may be cited. It consisted of three brigs and two schooners. The cabins were reserved for the royal party, but the retainers not only crowded the decks and hung on the bowsprits, but they also clung to the chains and stays of the ships. They were all such remarkable swimmers that if a few fell overboard, it created no comment. They could easily swim after a ship and climb its side.

Even as late as 1850, the American teachers suffered much discomfort in voyaging in the island channels. Once they sailed on decked rowboats and were nine days at sea. * For food they had corn gruel, cooked in a wooden tub with a coil of iron chain at the bottom and on the sides. Water was placed in the tub and dashed on the sides to keep it from catching fire. The fat of a huge hog was used for fuel. When they arrived at Honolulu, the children had been curled up so long in the cabin that they could hardly walk.

¹ Alexander.

It was in November, 1823, that the king, Liholiho, and his wife started on their voyage to England, where they died.¹ The death of the good king of Kauai, the queen regent's consort, May 26, 1824, was the cause of an outbreak on the island of Kauai, of which he was nominally the sovereign.

In his will he bequeathed his dominions to the queen regent, in trust for Liholiho. The heathen party on the island rose up against the new governor appointed by the queen regent, a man who was unfit for the office. The rebels committed many outrages. The queen regent's prime minister, the upright chief, William Pitt, went to Kauai to settle affairs; but he refused to make a new division of the lands, as was customary at the death of a chief. Whereupon, the disaffected chiefs invited George Humehume, the young native who came from the United States with the first missionaries, to lead them and promised to make him king. A desperate attack on the fort was made by the rebels, who were repulsed with the loss of ten men. Six of the garrison, including two young Englishmen, were killed. Finally, the rebellion was crushed.²

This was the last civil war, if it deserves the name, between the kings and chiefs of Hawaii. Henceforth, troubles with foreign powers were the great disturbers of the nation's peace.

¹ See page 172.

² Ellis says that when the rebel chiefs were brought before Hoapili, he dismissed many of them with *spelling books*, and told them to go home and learn to read and write.

CHAPTER XVI.

A TOUR IN HAWAII IN 1823.

Suppose we now vary our study of the historical events of this transitional period and take a journey on the island of Hawaii, to see how the natives lived in the year 1823. Mr. Ellis, of whom we have spoken on page 177, was acquainted with the language, and under his guidance we can get at the people and learn, not only their habits of life, but their opinions on various subjects.¹ As Mr. Ellis was a missionary, we may perhaps attend some of the many gatherings, where he and his brother missionaries talked with the natives in a friendly way and told them about the new religion.

The sky is clear and the air is balmy, when, on the afternoon of June 24, 1823, we embark on a small vessel, bound from Honolulu to Hawaii. We pass, with a fresh wind, three islands lying between Oahu and Hawaii, named Molokai, Lanai and Maui, and in forty-nine hours come to anchor in Kailua Bay, halfway down the western coast of the island of Hawaii. There are no good landings and no harbors, so we are paddled through the surf by the natives in a canoe and reach the shore with just a slight sprinkling from the spray of the reef.

We are welcomed by a chief and some natives in primitive simplicity of dress and with vivacious manners.

The chief tells us that people died off during

¹ "Tour through Hawaii," William Ellis.

the wars of the conqueror, so that only eighty-five thousand are left on the island, the whole population of the islands being about one hundred and thirty thousand. He complains of deserted villages and barren fields, and says that fishes are scarce; but he is pleased with the oranges, grapes, cucumbers, water-



PINEAPPLE RANCH.

melons and pineapples, which the foreigners have introduced. The beans, onions, pumpkins and cabbages, also brought by white men, are not so palatable to him, but are raised for sale to the ships.

The chief leads us to the house of the governor of the district, who has taken the name of John Adams, in honor of a president of the United States,

and who seems glad to see us. We sit down at a small table with him, while a number of chiefs sit, or squat, in circles on the floor, eating raw fish and baked hog or dog, with a calabash of *poi*. We have coffee, fish, vegetables and *poi*. Dishes of water are handed to all, for the ancient custom of chiefs is to wash the hands before and after eating. We are told that fresh water is scarce, and that even the great conqueror used to beg a cask of water from vessels. We shall find very little good water as we continue our tour.

The governor's plantation is quite a garden compared with much of the other parts of the districts on this leeward side of the island. On the windward slopes, the vegetation is much richer, and in some parts, where rain is abundant, it is luxuriant.

After the meal, we watch the chiefs playing a popular game. A small stone is hidden under one of five pieces of cloth, and the person who guesses where it is, wins.

Mr. Ellis proposes a religious meeting, to which the governor cordially assents, and we go down to the beach an hour before sunset to meet the natives, assembled at the sound of a conch shell. Musicians are playing, and a dancer is dancing the *hula* dance. At the governor's request, the music ceases and the dancer sits down in front of us. Then Mr. Ellis gives them a simple, direct talk from the text, "That ye should turn from these vanities unto the living God." This is probably the first time that many of them ever heard of the true God or of Christ.

The next day we find the governor's wife and her female attendants, under a clump of beautiful *kou*



trees, making cloth. The bark is stripped from *wauti* sticks, then rolled into small coils to make it flat, and left for a few days. The outer bark is then taken off and the inner bark placed in water. After soaking out the resin, it is beaten with a mallet, until it is nine inches or a foot wide. Then it is dried, laid by for a day or two, and beaten out again to the required thinness.

Our guide, Makoa, lent to us by the king, whose messenger he is, is a queer-looking little man about forty years of age. A tuft of jet-black curly hair shades his forehead. A bunch of the same hangs down behind each ear. The rest of his hair is cropped short. His small black eyes are ornamented with tattooed semicircles. Two goats are tattooed over each of his temples. Two more guard the corners of his mouth. For a beard he braids the hair under his chin for an inch or two and then ties it in a knot, with the extremities spread out in curls like a tassel. He wears a light shawl over his shoulders and carries a large cocoanut leaf for a fan. Nevertheless he will prove to be a most excellent guide.

After various sights on our way from the governor's house, in due time we reach the cave in which the body of Captain Cook was deposited after he was killed at the beach. We converse with some of the natives who were present when the explorer was slain. They tell us that "the foreigner was not to blame, our people stole his boat; to recover it he tried to take our king on his ship." These natives

then go on with the long story of the attack, and conclude by saying: "After he was dead, we all wailed. We thought he was the god Lono and after his death revered his bones." We even see some of the chiefs wipe their eyes while conversing over the melancholy event; when we ask why they stole the boat, they answer that they wanted the wrought nails to make fishhooks of.

After further journeying, we find ourselves near the burial place of the ancient Hawaiian kings. Here are groves of breadfruit trees and prickly pear shrubs, loaded with fruit. The House of Keave, where lie the royal relics, is a building twenty-four feet by sixteen, surrounded by a fence. Outside the inclosure are several rudely carved male and female images. A number stand on the fence. The idols have a horrid stare on their faces. Tattered garments flutter on some of them, and heaps of rotten offerings are before them.

We cannot gain admission to the inside of the house, but of course we peep through a crevice and see more carved images, bundles, apparently of human bones, and some rich shawls and other royal appendages.

Adjoining this burial house, we find a sacred inclosure, or place of refuge, a capacious place, surrounded by a high wall and capable of containing a vast number of people. In time of war, women, children and old people were left within it, while the warriors went to battle. At the end of the war the vanquished ran to it for safety. It is said to have been built two hundred and fifty years ago. Inside were three large temples and many fragments of rock.

To-night, after seeing these interesting things, we must stay in a house open at one end, so that we are liable to the intrusion of hogs and dogs. But it is better than the huts of the poor natives. The people are usually very good to us. It is a part of the national religion to share one's last calabash of *poi* with a stranger, and hospitality is usually limited only by the means of the host.

We have now been on the island of Hawaii for a month, and have seen many things which we have not space to describe. It is between three and four o'clock in the afternoon of a fine day when we arrive at a place toward the southern extremity of the island. Having walked six or seven miles, we sit down on a pile of stones to rest. A large crowd of natives gathers about us, a motley group. Let us see how they look.

Most of the children are naked, or, at best, have a narrow strip of *tapa* around their loins. Several men have left the fields, and with their implements, sharp-pointed sticks or iron chisels with long handles, in their hands, squat before us on the ground. Their clothing consists of a cloth around the waist and thighs. The women have on a skirt, reaching to the knees. Their black hair is, in several instances, turned or rolled up and painted with white clay all around the forehead.

Some of them wear a small looking-glass, set in a solid piece of wood, and suspended on the bosom by a strip of native cloth. One or two wear this ornament, and a small wooden, brass-tipped tobacco pipe, suspended by the same strip. Most of them have never seen such



CANE CUTTING — EWA PLANTATION, OAHU.

a company of white men, and their curiosity is unbounded.

Leaving this valley, we take our way toward the seashore, through sugar-cane fields and banana patches. On the path at the foot of the hills, we come to a *páhe* floor, fifty feet long, where a game is going on. A blunt kind of dart, thickest about six inches from the point and three or four feet long, of highly polished heavy wood, is thrown along the level floor with great force. Two darts are laid down, at a certain distance, six inches apart. He who throws his dart, in a given number of times, most frequently between these two, without striking either of them, wins the game. Sometimes he who sends his dart the farthest wins. A smooth round stone often takes the place of the dart and is bowled along the floor.

Whole districts engage in the sport, and thousands assemble to witness the game between rivals from different places. We are glad to see that the natives have some amusements, but are told that gambling is generally the excitement which interests the people. All the malignant passions of the savage are brought out: women bet their ornaments and every piece of cloth they possess; men hazard their hatchets, canoes, mats, everything, and when they lose all, become frantic with rage. Serious quarrels often result.

We notice, at the place where we stop for the night, a great deal more tattooing than we have seen before. Some tattoo one of their lips. Rude figures are marked on their bodies, much less elegant than the style of tattooing in New Zealand or Tahiti.



Day after day we proceed on our tour and see many strange sights. Few Hawaiian women are without pets of some kind. It is usually a dog. At one place, however, we found a couple of young women fondling a curly-tailed pig, about a year and a half old. The girls were sisters of our host, and the pig formed one of the members around the social hearth in the evening.

After a week or two more of traveling, generally on foot, over very rugged paths, some of our party fall ill, owing to the poor water and insufficient food, to say nothing of little rest at night, broken as it is by swarms of vermin that infest the houses.

However, we must advance, though slowly, and soon we come to a place where there was an earthquake two months before. The ground suddenly burst open, emitting smoke and vapor. None of the people were injured, although a chasm about a foot wide marked its course. In one house, sixteen by twelve feet inside, a man, six women and three children were sleeping on both sides of the room, with their heads toward the center. The earthquake made an aperture nearly two feet wide through the room. The people said they were afraid at first, as they saw a light blue flame; but, finding that the quaking ceased after two shocks, they lay down and slept till morning, when they filled up the fissure with grass and earth. There is nothing like getting used to things, even earthquakes.

A part of the coast of Hawaii is very bold, and is formed in places of perpendicular or overhanging rocks, from forty to sixty feet high. Ladders, made of two long poles, with rounds tied with tough fibrous roots

to the poles, are suspended over the face of the cliff. Below, the surf beats violently, but the natives can



BREADFRUIT TREES.

send a canoe on the billows, and seize and carry it up the ladder to the top. Five or six are thus brought up while we stand looking at them.

We resume our journey, and at noon have our lunch under a fern tree which spreads large ferns from the top, ten feet from the ground. The natives rub together two dry sticks of the hibiscus to make a fire, and suspend an iron pot on three pieces of wood, gypsy fashion, over the flames. Their ovens are in the ground, where they roast hogs, dogs and yams, with heated stones.

Our course leads us to Hilo, on the eastern coast of the island, a charming region where the vegetation is more tropical than in any other part of the group. The verdure is luxuriant. The bay is fringed with palms, and the beach, with its fine bathing, curves toward Cocoanut Island, the loveliest spot we have seen.

Here we were surrounded by natives. One old woman sang a song and said: "I am Pele (the goddess of fire); the goddess is in me; I can heal the sick. I shall never die." A chief who was present replied to her: "Then it is true that you have destroyed the king's land, devoured his people, and spoiled the fishing grounds; you have inundated the land with lava. You never did any good. If I were the king, I would throw you into the sea. Hawaii would be quiet if you were out of the way."

To this the old hag rejoined, "Formerly we did overflow some of the land, but it was the land of wicked people, who brought us no offerings." She then mentioned the names of several chiefs, and asked: "Who destroyed these? Not Pele, but the rum of the foreigners, whose god you are so fond of. Their diseases and rum have destroyed more of the king's



people than all the volcanoes on the island." What she said was the truth, and soon she left us, saying, "I shall never die; I shall live forever!"¹

On our way to the village we looked into a grass house of a chief. He lay on a mat at one side of the door. Near the center of the large interior, on another mat, lay an emaciated child, its features distorted with pain. Between the child and the chief were two of the chief's wives and other women, playing with some cards and laughing and jesting over the game. The amusement of the mother was wholly undisturbed by the crying of her sick child, who was left to a native servant that brushed away the flies.

The houses of the villages look like haystacks, with a low opening for a door. Sometimes the chief has a window in his larger house near the top of one side. The natives lie near the door, when they can, to get the air. When a chief wants a house, all who hold lands under him must build it. Sometimes a hundred are at work at once on a dwelling, which is built in a very short time. It keeps out wind and rain, and that is about all the natives want of a shelter in this delicious climate. Around Hilo the rains are abundant, so that the roofs of huts must be well thatched with tough grass and the leaves of the pandanus.

The tools used are very rude. A stone adze is the principal tool, although axes have been introduced by white traders, also saws and chisels, which the natives do not yet use with any skill. The furniture of even

¹ Mr. Ellis visited the crater of Kilauea August 1, 1823, and made known its existence to the civilized world.



the best houses is very simple. Sleeping mats, a wooden pillow, a wicker basket or two to keep *tapa* cloth in, calabashes and wooden dishes, constitute all that is usually required; so that a couple can set up housekeeping very easily after they get a roof over their heads. And as the children run wild and naked, the domestic life would not be much of a burden if food were more abundant.

As we pass on, we look in at a hut where a man is very sick. *Kahunas* (medicine men) are trying to cure him with herbs and roots, joined with incantations and queer performances. Sometimes more violent methods of cure are attempted. We have seen a chief lying on his face, while his attendant rolls a cannon ball, weighing twelve or fourteen pounds, up and down his spine to alleviate the pain.

In surgery, it is reported to us, that once, when a warrior had his head broken in by a blow from a stone in battle, pieces of the bone were removed, a piece of cocoanut shell inserted, and the skin drawn over the shell.¹ It is also affirmed that the patient recovered. Either these warriors were quite insensible to pain or had wonderful powers of endurance and recuperation.

What astonishes us the most, in our visit to numerous villages, is that, with the thermometer nearly all the time about 70°, a fertile soil, many spontaneously growing fruits, and great richness of foliage and plants, the common natives do not appear better supplied with the necessities of life. They look half fed and with little clothing or possessions of any sort. The more

¹ Ellis's "Tour through Hawaii."

barren places of the island appear to be as well off in the comforts of existence as the luxuriant parts, where Nature is prolific of her gifts.



MANGOES.

Still, the people sit around, chatter all the time, give to any visitor all they have, and the guest always



carries away whatever is left of the things set before him. Dogs are abundant and are fattened on vegetables. A tenant pays part of his rent for land in dogs for the chief's table.

We witness, on one occasion, the burial of a common native. The upper part of the body is raised up, the face bent over to the knees, the hands put under the thighs and passed up between the knees. A cord twisted around hand, head and knees keeps the body in place. Then the whole is wrapped in a coarse *tapa* cloth and buried in a sitting posture. The chiefs, however, are buried in a straight posture; often their bones are separated from the flesh and hidden in caves, by some intimate friend who keeps the place secret.

It is interesting to see what an amphibious race the Hawaiians are. Infants are given what is called a "birth bath" a day or two after they are born; many swim as soon as they can walk. All ranks and ages are fond of the water. When a royal person is bathing, none of the common people are allowed to approach the place. The only thing they fear is sharks, and yet some natives are not afraid to attack them in the water, and are very expert in driving a dagger into their vulnerable parts. Ships are often accompanied quite a distance out of the harbor by natives swimming and sporting in the waves, regardless of the sharks.

The *kukui* candle nuts, hanging in a house in long strips, are quite an institution in the absence of other means of illumination. These nuts are the fruit of a tree and are about the size of a walnut. They are slightly baked, the shell taken off, a hole perforated in



the center, and they are then strung on a rush. The nut at the top is lighted and burns till the next nut catches the flame. Each nut will burn two or three minutes.

We find, in our tour, that the chiefs, and generally the natives, have a courtesy of behavior very rare among savage people. They say, if you praise anything, a canoe or a piece of cloth, "It is yours and mine." "If pleasing to you," is another phrase in common use. Unless roused by angry feeling, they are amiable, easy-going, affable and kindly. It seems strange, therefore, that so many care very little for their infants, and that, in earlier days, they gave them away or killed them with hardly any compunction.

We noticed, in one large village, about fifty natives carrying stones from an old heathen temple. On inquiring what they were doing, they said the governor ordered them to build a house for the worship which the white men taught. The plan was made for a house sixty feet long and thirty feet wide, the walls were to be ten feet high, with two doors and four windows. The roof was to be thatched with pandanus leaves.

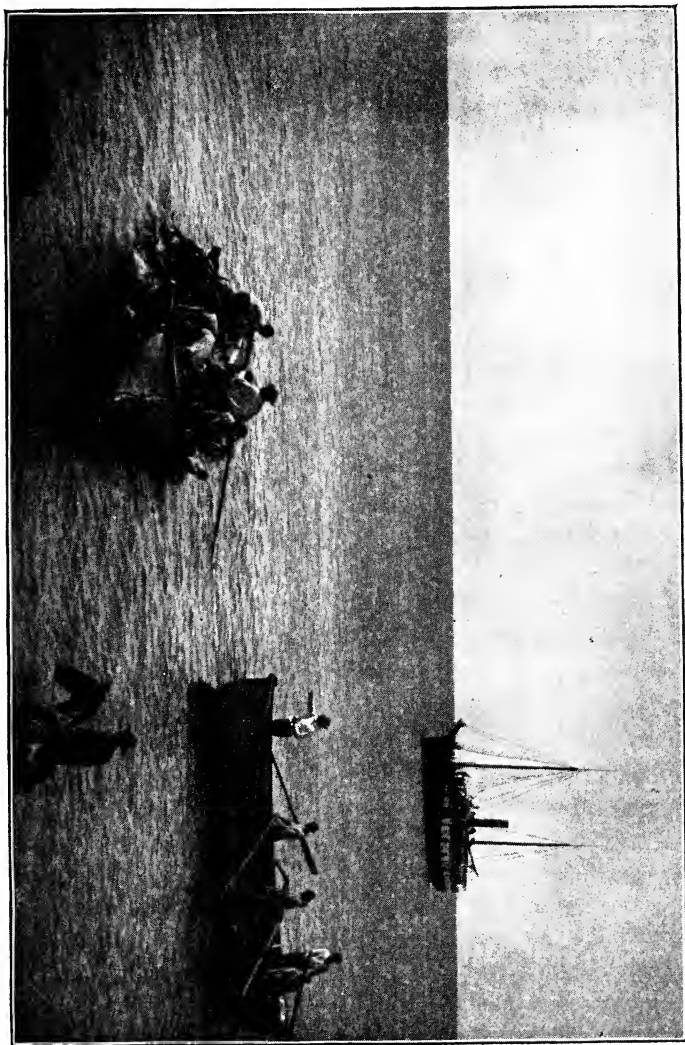
The fish ponds of the olden time are a marvel of enterprise. The Lonely One, when king of the islands, showed almost genius in constructing these ponds; strong stone walls, six feet high and twenty feet thick, made an inclosure two miles in circumference. But then he had plenty of free labor and plenty of loose lava. There were arches in the walls, guarded by stakes, but far enough apart to let in the water from the sea. This pond was well stocked with fish, and water-fowl were swimming on its surface, when we saw it.



The natives have large salt beds and cure the fish, which they eat or sell to foreign traders. Although they can build seaworthy canoes, hollowing out large logs or binding several together, they are not able to build or repair vessels of any size. Their method of tumbling cattle out of ships or driving them through the sea, when a ship is to be loaded, is one of the sights of the islands. A canoe full of pigs, when they put them aboard a vessel, affords rare sport to us who look on, as well as to the natives themselves. The huge porkers are caught by legs and tail and, in spite of their squeals and kicking, safely tossed aboard.

In old times the chiefs' share of the profits in all trading was enormous; often the whole gain went to them, leaving the natives barely enough to live on. Yet the chiefs were always respected and their persons held to be sacred. The king owned all the land and the people were his serfs, after the manner of the feudal system of the northern nations of Europe. Subordinate chiefs shared their gains with the king. The common natives were transferred with the land from one chief to another; but they might go from a place and live elsewhere for sufficient cause.


A curious way of levying extra taxes, by the king or high chiefs on the lower chiefs, was by building a new house, obliging every lower chief to appear with a present, proportioned to his rank. If a chief did not come with a "gift," he exposed himself to the charge of being contumacious. The large sum taken by Liholiho on board his ship when he sailed for England was gathered in this fashion. He built a large



LOADING CATTLE.

house at Honolulu, and no person, not even the queens, entered it without presenting the king with a present of money. Two thousand dollars were taken in a single day.

The house or front yard of the king or chief was the usual place for judging. Both parties were heard in each case. One ordeal of the accused was called "Shaking Water." A large calabash full of water was placed on the ground. A priest made a prayer. The accused was required to hold both hands with outspread fingers over the water. The priest looked steadily into the water and if it trembled the accused was deemed guilty. The tremulous appearance of the water was occasioned by the shaking hands of the culprit, from conscious guilt. Theft was severely punished, also assault or murder by retaliation. A father, however, might kill his child in a fit of anger, and no notice would be taken of it.



CHAPTER XVII.

FEATHER MANTLE'S WONDERFUL CHANGE. — 1825-1829 A.D.

The wonderful change in the character and actions of Feather Mantle, the queen regent of the islands for thirteen years (1819-1832), would be almost incredible, if it had not been witnessed by persons of undoubted veracity. From a haughty, unforgiving savage, she became a conscientious and kindly ruler, anxious to

lighten the burdens and eradicate the vices of her people.

She was very slow in giving encouragement to the first American teachers that came to the islands in 1820. Until the latter part of the year 1824, she treated these foreigners with queen-like hauteur.

"Just look into the thatched house of this queen," writes one of the missionaries, "and see the missionary's wife, Mrs. Bingham, stand patiently for one hour, waiting for her to turn from her card-playing to have her dress tried on, only to hear her say, 'Oh, bother, bother!'"

"Another year passes, and you may see the same queen at her own writing desk, with her maidens around her learning to use the scissors and needle; in her room a worktable, a bedstead, a glass window, and a primer." She was then about fifty years of age, large and stately. She had passed through a severe illness, during which the foreign teachers had won her heart by their unwearied kindness.

She did nothing by halves, and becoming interested in Christianity, she devoted herself with all her wonted energy, to turn the tide of heathenism in favor of the new religion. Her authority being absolute, her example was very powerful.

The ease with which she acquired the art of reading was surprising. It was after her illness that Mr. and Mrs. Bingham took her a copy of a little book, with the alphabet (in Hawaiian), a few lessons in reading and some hymns. "They found her on her mats, stretched at full length, engaged in playing cards."

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“They waited patiently until the game was finished, they then requested the attention of her ladyship to a new paper which they had brought her. She turned toward them and asked, ‘What is it?’ They gave her the book and explained ‘how it could be made to talk to her.’ She listened, was deeply interested, pushed aside her cards, and was never known to resume them. She was but a few days in mastering the art of reading.”¹

When the second delegation of American teachers came to Hawaii, in 1827, they were received by the queen regent’s deputy, the acting governor of the island. They were taken in a yellow one-horse wagon and two blue handcarts, all drawn by natives, to the door of the royal lady. She was dressed in striped satin, blue and pink, with a white muslin shawl and a leghorn bonnet.

Her manner was exceedingly affectionate. She saluted the ladies in true Hawaiian fashion, by placing her nose against their cheeks and giving a sniff, as one would indicate the fragrance of flowers. Then she joined the procession to the mission house.

“She seated her immense stateliness in her carriage, a light handcart, painted turquoise blue, spread with fine mats and beautiful damask and velvet cushions. It was drawn by six stout men, who grasped the rope in pairs and marched off as if proud of the royal burden. The old lady rides backward, with her feet hanging down behind the cart—a safe if not very convenient mode of traveling.”²

¹ “Kaahumanu,” a pamphlet by Mrs. H. A. P. Carter.

² Letter of Mrs. Dr. Judd.

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“As she is an Amazon in size, she could hold any one of us on her lap as she would a little child, which she often takes the liberty of doing. . . . She treated us (on arrival) like pet children, examined our hair and eyes, felt of our arms, and criticised our dress. She said one of our number must belong exclusively to her, live with her, teach her, make dresses for her, so that she can live as we do.”

When the queen regent went to church with her husband, it was in the “state coach,” once a tinker’s wagon, drawn by fifteen natives. The cold and contemptuous queen thus became, as the natives called her, the “New Kaahumanu.”

It was in the beginning of the year 1825 that this remarkable woman took hold in earnest of the work of reforming her subjects in all the islands. She did not realize the task which she undertook with so much enthusiasm. A nation given to idolatry for centuries cannot be changed by a royal edict in a day or a generation. But by the queen regent’s efforts education became general, until the people themselves, young and old, insisted on being taught. Before the end of the year 1824, two thousand persons had learned to read and write. Kaahumanu also made tours through the islands, not now for purposes of revelry, to the impoverishment of the natives, but to encourage them in accepting the new ideas and the practice of industry and virtue. On one trip, in order to prevent the worship of bones of chiefs, she demolished the *Hale o Keawe*, or mausoleum, on Hawaii, and had the relics of twenty-four chiefs placed in coffins and hidden in a secret cave.

It was in her reign (1831) that a seminary, a sort of boarding school, was established at Lahaina, Maui, under the care of Rev. Lorrin Andrews.

We must not forget another noble woman, Kapiolani, "Prisoner of Heaven," daughter of a great chief of Hilo, Hawaii, and wife of Naihe, the national orator. She was at one time intemperate and dissolute, but became an example of virtue and refinement to her countrywomen under the influence of Christianity.

In December, 1824, she determined to break the spell of the belief in Pele, the dread goddess of the volcano, which still hung over the natives. She made a journey, mostly on foot, of one hundred and fifty miles, in spite of the expostulations of her husband and friends, to defy the wrath of Pele in the most public manner.

With eighty followers she descended into the great crater of the volcano. The priestess of Pele warned her not to go, but, disregarding her threats, she stood in full view of the lake of fire and threw stones into the burning lava, saying, "Jehovah is my God, I do not fear Pele: if I perish by her anger, then fear her; if I am preserved in breaking her *tabu* by Jehovah, then fear and serve him alone!" After singing a hymn, they all knelt in adoration of the true God. Of course they came forth without harm. This has been justly called "one of the greatest acts of moral courage ever performed."¹

Trouble with foreign powers soon began to worry the good queen regent. Indeed, these troubles continued to vex the Hawaiians for many years. One man, Rich-

¹ Alexander.

ard Charlton by name, appointed by Great Britain consul general for the Society and Hawaiian islands, was a thorn in the side of the government for seventeen years. He arrived in Honolulu April 16, 1825. We will follow his career in a future chapter.

Lord Byron, a cousin of the poet, in command of the *Blonde*, arrived May 4, 1825, with the bodies of Liholiho and his queen. Lord Byron made a courteous speech when he was received at Honolulu by the queen regent and her suite, and presented gifts, among which were a silver teapot for Feather Mantle, and a rich suit of Windsor uniform, hat and sword, for the little prince. The proud boy put on the suit and "strutted about the whole morning in an ecstasy."

After the grand funeral ceremonies of the deceased royal pair, May 21st, a council of chiefs at which Lord Byron was present proclaimed the young prince king, with the title Kamehameha III., and appointed Kaahumanu regent, with William Pitt as prime minister.

This visit of Lord Byron to the islands was a memorable one. He went with his scientific corps to the volcano Kilauea and took observations. He had the beautiful bay of Hilo accurately surveyed, and it was afterward called Byron's Bay, in his honor. He erected a monument to Captain Cook near the spot where the explorer was slain. He gave much attention to the work which had been done for the natives by the American missionaries, and commended their zeal and their efforts. He has always been gratefully remembered by the natives and the better classes of foreigners, and if he had left a nobler man than Charlton to represent his

nation, he would have perfected the good work which he performed in giving a sketch to the government of a set of excellent port regulations.

Among other benefits conferred by Lord Byron was his advice to the chiefs concerning a depraved class of men, mostly sailors, whose motto was, "There



CAPTAIN COOK'S MONUMENT, ISLAND OF HAWAII.

is no God this side of Cape Horn." The chiefs, on his departure, at once endeavored to suppress the vices of these miscreants, who were debauching the natives. The laws to restrict drunkenness and sensuality aroused all the scoundrels in the community, and, with Charlton at their head, they demanded their repeal. They even denied the right of the native chiefs to

make laws or treaties, unless by permission of British authority.

The outrages, in which, unfortunately, some American naval officers participated, were such as to make a white man blush for his race.

An English shipmaster, Captain Buckle, of the ship *Daniel*, arrived at Lahaina, Maui, October 3, 1825. His men went ashore and threatened Mr. Richards, the American teacher, with death unless the obnoxious laws were repealed. A larger party landed under a black flag, but the natives rescued Mr. Richards and his wife.

An American, Lieutenant Percival, commanding the United States armed schooner *Dolphin*, put in at Honolulu in February of the next year, and insisted that the queen regent should repeal these laws against drunkenness and debauchery. He insulted her and threatened her, saying, "My vessel is small, but she is just like fire." The house of the prime minister was attacked, also the mission house. Mr. Hiram Bingham would have been killed if the natives had not defended him. At length, Governor Boki and the captain of the fort, being intimidated, permitted the laws to be violated, and for two months the pernicious influence of the crew of the *Dolphin* cannot be described. We are glad to report that Lieutenant Percival was tried by a Court of Inquiry in May, 1828, at Charlestown, Massachusetts, and most of the charges were sustained. But the injury to the natives never could be repaired.

Nearly one hundred whalers visited the islands every year at this period, and sometimes thirty were lying in the harbor of Honolulu at once.

Captain T. A. Catesby Jones, on the United States sloop of war *Peacock*, arrived at Honolulu in October, 1826, commissioned by his government "to attend to complaints and secure debts owed to American citizens by the native government." He remained three months, rid the islands of thirty runaway sailors, and levied five hundred thousand dollars on the Hawaiians. Every man and woman had to bring sandalwood and mats to pay these exorbitant demands. The population of all the islands was estimated at one hundred and forty thousand.

Mr. Charlton, British consul general, denied the right of the Hawaiians to make treaties, at a great council of chiefs, December 22, 1826. To this Captain Jones replied that Charlton's own commission as consul recognized the independence of the islands. The Council then agreed to a commercial treaty with the United States, the first ever executed by the Hawaiians with any foreign nation. It was not, however, ratified by the Senate; but it was the basis of friendly relations between Hawaii and the United States.

Taking advantage of Captain Jones's presence, the American missionaries demanded an investigation of their course of action on the islands. Charlton, as usual, led the opposition. At a public meeting, presided over by Captain Jones, a demand was made to present charges. None being submitted, the meeting closed. Captain Jones afterward wrote that "not one jot or tittle derogatory to their characters as men, or as ministers of the gospel of the strictest order, could be made to appear against the missionaries by the united efforts of all who conspired against them."



Captain Buckle came again to Honolulu in 1827, and learned that a full report of his outrageous conduct at Lahaina, in 1825, had been published in the United States. He was greatly enraged. Some of the chiefs, Boki and the captain of the fort, took his side against Mr. Richards, the missionary, who had been threatened with death but rescued by the natives. Threats were again made against Mr. Richards' life, whereupon the queen regent held a council in Honolulu and, after full investigation, declared that the teacher should be protected at all hazards. Heavy guns were mounted on the fort at Lahaina and the guard strengthened.

A few days after, the first *written* laws were published against murder, theft, adultery, rumselling and gambling. Two months previously, the last assault was made at Lahaina by the crew of the *John Palmer*, under Captain Clarke, an American. The captain was detained on shore by Governor Hoapili, to compel him to return several native women who were on board his ship. The crew fired a nine-pound gun at the village, aiming some shots at Mr. Richards' house. The captain promised to set the women ashore, but sailed away without keeping his word. However, no more outrages were perpetrated at Lahaina after that.

As if the queen regent had not trials enough from foreigners, one of her own trusted servants, Boki, governor of Oahu, began to give her great anxiety. After his return from England, where he had gone in Liholiho's suite, he was made governor and also put in charge of the young king. In a year or two he and his wife relapsed into intemperance, ran in debt, and spent the

money which had been collected to pay the debts of the late king. Worse than all, he was induced by unscrupulous foreigners to plot against the queen regent and to lead the young king into bad habits.

Unfortunately, William Pitt, on whom the queen regent leaned, and who was called the "Iron Cable of Hawaii," died February 8, 1827. Governor Boki became worse and worse; he set up a disorderly tavern at Honolulu and leased a distillery, for which, fortunately, he could not obtain the necessary supplies. Charlton now persuaded him, and another foreign consul also abetted the scheme, to overthrow the queen regent. Boki labored in vain to win over the high chiefs of the land or to shake the young king's loyalty.

But, early in the year 1829, he collected armed men at Waikiki, near Honolulu, and threatened civil war. He was persuaded by a native friend to desist; but, being pressed by his creditors to retrieve his fortunes, he started on a hair-brained expedition with two ships to get cargoes of sandalwood from an island in the South Pacific.

Almost the entire company of malcontents went with him, sailing away December 2, 1829. He was heard of at one port, but nothing more was ever known of him or his vessel. The other ship, the *Becket*, came back to Honolulu in August, 1830, with only twenty-eight survivors, eight of whom were foreigners. Thus Hawaii and the queen regent were delivered from a man who might have been a great blessing to the islands had he not been influenced by unprincipled white men to oppose the new reforms.



In September, 1829, the laws against murder and other crimes were published; also new laws against violation of the Sabbath and on the subject of marriage. Many foreigners denied that they were subject to these or any of the laws of the kingdom; but when a protest, signed by Charlton and others, was presented, the undaunted Feather Mantle promptly issued a proclamation, in which foreign residents were informed that all the laws would be enforced on foreigners and natives alike.

Just at this time the heart of the queen regent was made glad by the arrival again, at Honolulu, of the United States sloop of war, the *Vincennes*, Captain Finch, who brought presents and congratulations from the Secretary of the Navy. Captain Finch gave assurance that Americans who violated the laws should be punished, and offered much advice as to the rights and duties of an independent nation.

The chaplain, Mr. Stewart, was surprised at the improvement of the islands in the last five years. The new thatched palace, near the fort, with its elegant furnishings; the two-storied houses; the shipyard and wharf established in 1827,—all came in for their share of his praise. The five weeks' visit of the *Vincennes* was a good offset to the disagreeable visit of the *Dolphin* in 1826.



CHAPTER XVIII.

THE QUEEN REGENT FIRM TO THE END. — 1829-1832 A.D.

It is a matter of regret that Kaahumanu should have made one great mistake, toward the end of her regency, in the persecution of the Roman Catholics.

A Frenchman, Jean Rives by name, a native of Bordeaux, France, came to the islands in 1807 and acted as interpreter to the king, when the French discovery ship, the *Uranie*, Captain Frycinet, arrived in August, 1819. He seems to have lost favor with King Liholiho; but being refused passage, secreted himself on the ship in which the king made the fatal voyage to England.

Rives went from England to France. There he represented himself as a grand personage at Hawaii. He chartered a ship, the *Comet*, bought a cargo, including several thousand dollars' worth of church ornaments, and promised to pay for the whole on arrival at Honolulu. He also advertised for laborers to work on his estates, and for priests and mechanics to teach his people.

Pope Leo XII. gave the task of introducing the Catholic faith into the islands to the Congregation of the Sacred Hearts of Jesus and Mary, and several priests embarked in the *Comet*, November, 1826, which arrived at Honolulu July 7, 1827, and anchored outside the harbor. One of these priests was Rev. T. A. Bachelot, a Jesuit.

Jean Rives, meanwhile, had sailed to the western coast of America; he never went again to the islands, and died in Mexico in 1833. The captain of the *Comet*, unable to sell the cargo, landed the priests and three lay brothers, mechanics, without a permit. He refused to take them on board again when commanded to do so, and sailed away without them.

Under the protection of Boki, the governor, and Charlton, the British minister, the priests celebrated mass, the first service of the kind on the islands, July 14th. They also opened a small chapel on New Year's Day, 1828, and gathered some of the natives together as a congregation.

On the 8th of August, 1829, Boki was obliged, by Kaahumanu's orders, to forbid the natives to attend the Catholic services. The queen regent, early in 1830, after Boki had gone on the voyage from which he did not return, undertook to remedy some of the evils which Boki had protected. Very naturally, she included the Catholics under the head of objectionable parties, like Charlton and Boki. She commanded the priests to cease their efforts to proselyte the natives, and ordered the natives who used crucifixes to surrender them. She went so far as to treat with severity a native woman who had been baptized in California, and during her absence, in May, 1830, on a tour through the eastern islands to promote education and good morals, her deputy, Kinau, the daughter of Kamehameha I., continued the same policy.

Kaahumanu, the queen regent, left Kinau in charge of affairs at Oahu for nine months. With her was asso-

ciated in the government Liliha, the wife of Boki and the daughter of Hoapili, but a very different character from her father, the stanch and true governor of Maui.

When the *Becket* returned, with a few survivors of Boki's disastrous expedition, and reported that Boki and his ship had disappeared, Liliha was afraid that she would lose her position without the support of her husband. She therefore made warlike preparations, purchased arms and ammunition, and filled the fort at Honolulu with armed men brought from a distance. She was encouraged in this treasonable procedure by sympathizing foreigners. The "beachcomber," a name given to renegade strangers, was still in the land.

Kinau managed to send word to the chiefs at Lahaina, Maui, and Hoapili made his daughter, Liliha, give up the fort to him; he sent her and her captain, Paki, to Lahaina. He then calmly took command, put new warriors into the fort, and awaited the return of the regent and her chiefs, who came back the last of March, 1831.

Very soon Kaahumanu's brother, who had taken the name of Adams, was made governor of Oahu. He at once shut up the grogshops, gaming-houses and other haunts of dissipation; even riding on Sunday was forbidden.¹ Honolulu was a very different place from what it was in the days of Boki and Liliha.

The same national council of chiefs that appointed Governor Adams passed an order for the departure of the priests within three months. Meanwhile the priests continued their labors. It does not appear that the priests had anything to do with "politics," although

¹ Jarves.

their protection by Boki, and the fact that many of the adherents of Liliha were among their followers, made them obnoxious to the regent and to the loyal chiefs.

This persecution of the Catholics being confined to the single village of Honolulu, few of the American missionaries knew of it at the time.¹ These teachers believed in the principle of religious toleration, being New Englanders. They remonstrated with the chiefs against persecution for religious opinions. A published letter by Kamehameha III. to the American consul relates several such instances.

It was not strange, however, that the queen regent and the older chiefs regarded any approach to the worship of images as an act tending to sedition. They could not understand the principle of the separation of Church and State, and they had fought to destroy all images throughout the land. The crucifix and other furniture of the Catholic church were suggestive to them of the old image worship. Besides, as has been said, the priests were identified, justly or unjustly, with a disloyal faction; they were therefore felt to be dangerous to the state. The fasts of the church seemed to the Hawaiians similar to the system of the discarded *tabu*.

It was an unfortunate policy, as the Americans foresaw, and brought great disturbances to the government of Hawaii in the days to come. But the queen regent and the chiefs were firm, and so, after vainly endeavoring to have the priests taken away at a fair price by a Prussian ship, the chiefs sent off the priests

¹ Alexander.

in a vessel of their own, at an expense of nearly four thousand dollars, and landed them at San Pedro, California. The Franciscan fathers at that port had invited them to come and received them very cordially. The lay brothers remained on the islands "to keep alive the embers of the faith."

A brief from the pope exhorted the exiled priests to persevere in their mission to Hawaii, and we shall see, in due time, how the islands were involved in endless trouble because of the policy of exclusion, with the victory, in the end, in favor of the Catholic church. The story of this intolerant course affords a valuable object lesson of the false position assumed by any government when it persecutes those who believe and seek to propagate religious ideas.

We come now to an event which was a great calamity to the islands. The queen regent's health began to fail. She removed from Honolulu, by the advice of her physician, and retired to her house, a few miles away, in Manoa Valley. It was a beautifully situated residence, commanding a fine view. Streams of clear water flowed through the grounds. Behind the house was a delightful grove, dark and filled with birds. She had built a little cottage at the edge of this wood for the accommodation of the American teachers who came to see her. The rooms of the regent's house were handsomely fitted up with mahogany tables, carved bedsteads, glass lamps and other comforts of civilized life.

It was here that Feather Mantle came to die. She had met and welcomed the fourth company of Ameri-

can teachers May 19, 1832, and on the 5th of June she breathed her last. An eyewitness¹ records that she was gentle as a lamb during her sickness, and treated her attendants with great tenderness.

A copy of the New Testament in Hawaiian was hurried through the press and bound in red morocco,



YOUNG BANYAN TREE.

with her name in gilt letters on the cover. It was presented to her. "She looked it through carefully, then laid it on her bosom, clasped her hands over it, and closed her eyes in a sweet slumber, as though every wish of her heart was gratified."

¹ Mrs. Dr. Judd.



That evening "the swift-winged messenger hastened on his errand, and with a faint *Aloha*, a gentle pressure of the hand, the eyelids closed, and the throbbing of that great, affectionate heart was stilled forever."

One could hardly believe that this was the proud woman, "who, for so many years, lived a hardened life in the grossness of paganism, a terrific despot in her public rule."

She had achieved wonders among her people. Idolatry was overthrown, if not obliterated, throughout the islands. Thousands of her subjects could remember human sacrifices, now no more to curse the land. Tens of thousands were able to read and write. Her monument remains in the laws she proclaimed in person: "Against murder (chiefly infanticide); against drunkenness and boxing (a bloody contest); against theft. All the people must regard the Sabbath. When schools are established, all the people must learn."



CHAPTER XIX.

WHO KAMEHAMEHA III. WAS AND WHAT HE DID.—
1832-1839 A.D.

It was the middle of March, 1833, when the young king, Kamehameha III., announced to his chiefs his intention to assume the sovereignty of his kingdom. He was not quite twenty years of age. The queen regent, Kaahumanu, under whose restraints he had chafed, was dead. His half-sister, Kinau, had taken



the position of regent. She was the daughter of Kamehameha I., a woman of character but not equal to her predecessor. Her two sons became future kings of Hawaii, Kamehameha IV. and V.

The young monarch was born in the midst of idolatry, and lived till he was nearly seven years old surrounded by all the evils of heathenism. For the next four years he had little or no training in morality, and he soon came under the profligate influence of Boki and Liliha. Then a renegade Tahitian, one Kaomi, became his boon companion and led him into all manner of excesses. Encouraged by the example of the youthful king, the inhabitants of Honolulu indulged in reveling and drunkenness. A crowd of followers kept by the king returned to the old heathen orgies, and even the good Hoapili, his foster father, could not control the young sovereign.

It seemed as if the nation, under such influences, would revolt to heathenism, with all the evils added which depraved foreigners brought to the islands. When the king gave out that he was about to take the government into his own hands, his favorites were jubilant. They believed that he would abrogate the laws against vice, and that wild revels would be without restraint.

A public meeting was called by the king. The queen regent, Kinau, came into the crowded assembly, holding a Bible in her hand. She saluted her brother, the king, and said, "We cannot quarrel with the word of God between us."

Then the king announced that his minority was over,



and that he claimed absolute authority. But the next thing in order was his appointment of the regent, who by custom was second to him in power throughout the realm. Liliha and her partisans were confident that she would receive the honor. It was a moment of suppressed excitement.

The king raised his hand and solemnly named Kinau as regent. Astonishment and chagrin fell upon the group of intriguers, while joy filled the hearts of Kinau and the loyal chiefs. In explanation of his choice, the king afterward said, "Very strong is the kingdom of God." "The effect was electrical; all felt that the days of misrule were numbered."¹

However, the good days were not to come at once. The king was not really reformed. The hold of his favorites upon him was not yet lost. Kaomi, especially, maintained his baneful influence. A year of disorder, known as "the year of Kaomi," followed. Lawlessness was encouraged. The natives left the schools and churches, and heathen rites were revived. The only mitigation of the calamitous effects of the king's continued self-indulgence was accomplished by the high chiefs, the governors of the other islands, who did what they could to avert the spread of the disorder, which for a time made Oahu a scene of crime and revelry.

Yet, it is this king whom history will place as the third of the three great native characters in the annals of Hawaiian story. He reigned twenty-one years (1833-1854), and when he died his funeral was the most imposing spectacle ever witnessed in Hawaii.

¹ Jarves.

“The mourning for his death was universal and sincere.” We shall see why his loss so deeply afflicted the people over whom he ruled.

We have now come to a stage in the history of the native Hawaiians, when even the king or the highest chief is no longer a picturesque figure. The pageants, in which barbarian splendor was prominent, are hereafter impossible. A semi-civilized condition of costume, manners and laws made the grandee, in his or her assumption of foreign dress and ways, simply grotesque—almost a subject for ridicule to the whites.

When barbaric feasts and primitive finery were in vogue, all was gorgeous and brilliant, suited to the splendid tropical scenery, the clear, deep blue of sea and sky, and the prodigality of verdure. The waving palms, the many-hued foliage and flowers, the frowning mountains and the spray dashing over the reefs were at least a harmonious setting for the bronzed limbs and wild antics of the thousands who forgot everything but the joy and excitement of the hour.

But if the artistic side has vanished, better things, at least for a generation or two, are in store for the emergent race, in spite of its growing pains, its mortifying experiences, and its almost certain extinction in the end. The leader in this progress is the king himself, henceforth to be a bulwark of his people against foreign aggression; a patient learner from the religious teachers whom he revered; and, if not a civilized monarch in the full meaning of the word, at least a wise and beneficent ruler over a people still remaining in a half-savage state.



NATIVE STYLE OF DRESS.



We may give due credit to the few noble captains visiting the islands, for their counsel and instruction; we cannot ignore the influence and teachings of the American religious teachers, nor can we forget the power of Christianity which the natives felt even when its full meaning was not known by them; but, without a king devoted to the best interests of his people, and ready to receive counsel from the best of his advisers, Hawaii would have been given over to the worst vices of the white men, and long ago every vestige of a simple-hearted, docile and once mighty race would have vanished forever from these isles.

It is impossible to give all the details of this great king's troubles and successes. We will summarize, first, the hostile dealings of foreigners, which this long-suffering monarch had to meet.

There were several reasons which account for the aggressive actions of the foreigners.

Many came to the islands only to make what they could out of the natives, either by taking advantage of them in trade or by plundering them as occasion offered. The captains and crews of whalers and other ships wanted full swing to lawless passions when on shore. The restraint of laws against drunkenness and sensuality made them hostile to the government.

Another reason for hostility was the want of a system of land tenure. All the land on the islands belonged to the king. His chiefs held grants at his will. Foreigners could not get titles to land. Land was sold, but there was no permanence in the holdings; nothing was positive in regard to property in land. Tenants

were not recognized as real owners. Only when backed by force could foreigners buy, hold, or sell land, with any assurance of ownership.

Then the native obstinacy in refusing toleration to Catholics, in opposition to the advice of some of the missionaries, brought down on them the mailed hand of foreign governments.

It was all right for Captain Seymour, of the British warship *Challenger*, in 1834, to enforce his demand for the execution of two Hawaiian sailors who had murdered their commander, an Englishman. The Hawaiians readily assisted in their arrest, and they were hanged at the yardarm as a terror to similar offenders.

The Hawaiian government also held friendly conferences with Commodore Kennedy, of the United States frigate *Peacock*, and Captain Hollins, of the United States brig *Enterprise*, concerning land titles and the claims of traders. An old claim for sixty thousand dollars and a smaller one were acknowledged. It was a pleasant thing when the officers and men of the frigate *Potomac* subscribed toward the building of a charity school in Honolulu, in 1833.

But when, on the 30th of September, 1836, the Irish priest, Rev. Robert Walsh, arrived, and was told to leave the country, it was a bitter thing for the king and the chiefs to be compelled by Captain Le Vaillant, of the French corvette *Bonite*, to allow the priest to remain, on condition that he would not try to convert the natives.

And when Lord Edward Russell, of the British sloop of war *Acteon*, made them sign a contract, giving British

subjects the right to land, reside and build houses, it was only after warm discussion and threats that the Hawaiians consented.

Again, when the *Clementine*, a ship under British colors, the property of a Frenchman, Mr. Jules Dudoit, residing in Honolulu, brought back the Rev. Fathers Bachelot and Short, who had been sent away by the chiefs in 1831, it was natural, although rather unwise, for the chiefs to put the priests, who had landed, on board the vessel which was ordered to carry them away. This was in April, 1837.

Mr. Dudoit then ordered the crew ashore, hauled down the English flag, and carried it to the British consul, the inevitable Charlton, who burnt it in the street to show publicly the insult offered to the British government. Thereupon Mr. Dudoit made his protest before Charlton, and claimed fifty thousand dollars damages. The American consul also put in a claim for heavy damages for a Mr. French, who had chartered the *Clementine* for another voyage.

On the 7th of July, 1837, affairs assumed a grave aspect when the British sloop of war *Sulphur*, Captain Belcher, and the French frigate *Venus*, Captain Du Petit Thouars, arrived. The two commanders had a stormy time over the *Clementine* with the regent Kinau, and Captain Belcher even shook his fist in the regent's face.

A body of marines from the *Sulphur* landed the priests. The king was brought on the 20th from Lahaina, and another conference was held, during which Rev. Hiram Bingham, who assisted the king, was insulted and threatened by a foreign officer.



Finally, by a compromise, temporary residence at Honolulu was allowed to the priests, and at another conference the French were guaranteed equal advantages with the subjects of the most favored nation. Then, both ships sailed away on the 24th, without exchanging salutes with the fort—an unusual act of discourtesy.

Fortunately, on the 24th of September, the British frigate *Imogene*, Captain Bruce, arrived, and remained till October 12th. Captain Bruce was very kind and gave the chiefs much valuable information, recommending toleration, but recognizing the king's rights as an independent sovereign. He invited the priests to sail with him, a free passage, which they declined; but Mr. Short went off in the ship *Peru* October 30, 1837, and Mr. Bachelot sailed November 23d, for Micronesia and died at sea. Captain Bruce also took a petition to the queen for the removal of the obnoxious Charlton.

Before Father Bachelot sailed, the ship *Europa*, Captain Shaw, arrived, November 2, 1837, with two more Catholic passengers,—Rev. L. D. Maigret, provicar, and Mr. J. C. Murphy, or Brother Columban, a catechist. Mr. Maigret was permitted to land, on a bond that he would depart within a definite time, and Brother Columban also landed on a certificate of Charlton, stating that he was not a priest. Mr. Maigret purchased a schooner on which he took away with him Father Bachelot. Mr. Murphy afterward went to Tahiti.

These troubles stirred up the king and the chiefs, who proclaimed, December 18, 1837, a severe “ordinance”



rejecting the Catholic religion," prohibiting the teaching of it or the landing of any one who taught it, except in cases of necessity. They also persecuted natives who had accepted that faith. Some were put to labor and even made scavengers at the fort. "Foreign visitors," says Alexander, "remonstrated with as little effect as the missionaries. As late as September, 1838, Kinau, in reply to a letter from Captain Eliot of the British sloop of war *Fly*, asked him: 'What shall we do? Shall we return to idolatry and the shedding of blood?'"

It was not until June 17, 1839, and mainly by the persuasion of Mr. Richards, the American Protestant teacher, that the king issued an Edict of Toleration. Those in prison, on account of their religion, were released, two of them being women confined to the fort in irons. No more persecution for conscience' sake was ever practiced on the islands.

One result of this Edict of Toleration was the rapid progress of Catholic propagandism on the island of Oahu. The *Clementine* brought back in 1840, as Vicar Apostolic, Rev. L. D. Maigret and Bishop E. Rouchouse. The erection of a cathedral began in July, 1839, and a considerable number of natives were enrolled as converts. Another shipload of priests, brothers and nuns, thirty-three in all, was lost at sea in 1842.

The first recorded instrument in the Registry Office, November, 1844, is a receipt from Boki, given to Charlton, for a paid-up lease for twenty-eight years, free of taxes, of property in Manoa Valley, assigned to the Catholic mission.

But other matters, touching morality rather than religion, came to the front to vex the king and his counselors. The first license law was promulgated March 20, 1838. Under its provisions two licenses only were given in Honolulu. The importation of intoxicating liquors was prohibited January 1, 1839. The duty on



CATHOLIC CHURCH, HONOLULU.

wines was fixed at fifty cents a gallon. These measures provoked much opposition, as we shall see, from foreigners on shore and from the captains of vessels.

The first hostile visit after the Edict was of a French sixty-gun frigate, the *Artémise*, Captain Laplace, which arrived twenty-two days after the Edict was promul-

gated. This captain, without examining the situation, at once proclaimed a "manifesto," in which he declared that he had come by command of his Majesty, King of the French, to put an end by force or persuasion to the ill treatment of the French on the Sandwich Islands.

Among other matters he included, as an insult to France, the persecution of Catholics; he demanded twenty thousand dollars as a guarantee of the king's future good behavior toward France, to be given back under certain conditions,¹ and a salute of twenty-one guns to the French flag. The harbor was declared in a state of blockade until all matters were settled.

Captain Laplace sent word to the British and American consuls that he intended to commence hostilities on the 12th (July), at noon. He offered protection on his frigate for such of their countrymen as should desire it, always excepting "individuals who, although born, it is said, in the United States, form a part of the Protestant clergy of this group, direct his (the king's) counsels, influence his conduct, and are the true authors of the insults offered to France. For me," he continued, "they compose part of the native population and must undergo the unhappy consequences of war, which they will have brought on this country."

The American consul told the missionaries, on the receipt of this announcement, that only within the consulate inclosure could he guarantee them an asylum.

Hostilities, however, were postponed until the 15th. The king was delayed in his coming from Lahaina, so that the treaty and the twenty thousand dollars were de-

¹ This money was returned in 1846, in the original cases.



livered on board the frigate. What else could the chiefs do? And the next morning, the king having arrived, Captain Laplace, with one hundred and fifty armed men, went to a building owned by the king, and there Rev. R. Walsh celebrated a grand military mass.

It was a surprise to the Frenchman to receive the twenty thousand dollars so quickly; he found he was feared and therefore drew up another "convention," which he forced the king to sign without conferring with the chiefs. Its fourth article was that no Frenchman should be tried for any crime, except by a jury of foreign residents, nominated by the French consul. The sixth article stipulated that French merchandise, especially wine and brandy, should not be prohibited, nor a higher duty levied than five per cent *ad valorem*. After this arrogant demand, the *Artémise* sailed away July 30, 1839. We shall hear more of French hostilities; but must now turn to consider briefly the progress of the people in Christianity.

The king was deprived of a valuable helper by the death of Kinau, who died April 4, 1839; and, merely to preserve the tradition of a female regent, he appointed Auhea, a niece of Kamehameha I., a woman far inferior in statecraft to both of her predecessors.

Kinau had rejoiced to see, before her death, a great revival of the nation's interest in the religion to which she was devoted heart and mind. "The years 1838-1839 were memorable for the great religious revival which extended to all the islands and affected nearly all the people. Over five thousand were admitted to the Protestant churches in 1839 and ten thousand the

next year. During the years 1837 to 1839 seven thousand three hundred eighty-two converts were admitted to the church in Hilo, under the charge of Rev. Titus Coan. The effects of this revival were felt for many years.”¹

“The battle of Kuamoo settled the fate of heathenism as the religion of the State in these islands. With the abolition of the *tabus* and of human sacrifices, the two most important features of the old régime passed away. . . . In a remarkably brief period Christianity became the recognized religion of the land. But the ancient beliefs of the people, though greatly modified by the changed condition of the country, still continued to exert a powerful influence on their lives. There have always been those who have clung to the faith of their fathers, and who in secret have kept up the worship of their ancestral gods. From time to time the outward manifestations of heathen worship have cropped out. Especially from the year 1863, when Kamehameha V. began his reign, up to the death of King Kalakaua, in the latter part of the year 1890, has this tendency been more apparent. . . .”

“In the minds of the average Hawaiian, the old gods still exist as living and active beings, even though he may defy their power and abhor their worship. In justice to the race, however, we may add that all history shows that the uplifting of an entire people out of a degrading heathenism into the light and liberty of a Christian civilization is not, and in the nature of things cannot be, accomplished in one or two generations. As

¹ Alexander's Brief History.



with the Anglo-Saxon race, it is and must be a slow and long-continued process of growth.”¹

Some things the Hawaiian native accepted readily. It was easy to become an expert horseman and to use the lasso. To hunt bullocks was mere play to warriors who had chased enemies through forest and gulch. It was easy to learn the ropes of a ship for natives who had met the boisterous waves of their channels in a frail canoe. But it was a trial to the natives to wear clothes, which they considered superfluous. It was hard to sit in a chair and eat out of a plate instead of a calabash; hard to plow with oxen instead of digging up the ground with a pointed *hau* stick; harder yet to obey written laws instead of old customs; to accept the moralities of civilization for the license of heathenism; to find compensations in self-denial, and to settle disputes by argument rather than by the spear.

In religion, the native met his most perplexing task. The old gods were discarded and the idols destroyed. But how obtain the notion of an invisible Deity, a merciful Father, and the worship of the heart? How change the conscience, to make wrong what had been for ages an imperative duty? All this implied a long and gradual process.

The king, though heartily in favor of the new religion after his years of mature judgment arrived, never offered himself for membership of any church. With the chiefs who joined the Protestant body he was always in close affiliation. Unitedly they carried forward every good reform, and accepted the American teachers as their

¹ “The Lesser Hawaiian Gods,” a pamphlet by J. S. Emerson.

spiritual guides, and often as their leaders in governmental affairs.

“They were well aware,” says Alexander, “that their whole system of government needed to be remodeled, and had written to the United States in 1836 for a legal adviser and instructor in the science of government. Failing to procure such a person, in 1838 they chose Mr. Richards to be their adviser and interpreter. He was accordingly released from the American mission, and entered upon his duties in 1839.”

CHAPTER XX.

HAWAII'S FIRST CONSTITUTION.—1839-1843 A.D.

The change from an absolute to a constitutional monarchy, in 1840, was, for the Hawaiians, the substitution of civil and religious liberty, guaranteed by a solemn compact between the ruler and the people, for despotism and oppressive serfdom. The constitution secured for the nation much of that prosperity which distinguishes a civilized from a savage people. It made life and property secure; it encouraged enterprise and favored expansion in commercial and industrial lines.

The courts of the land were placed on a firm basis; no more redress of grievances by retaliation, no more irregular taxes, no more punishment dependent on the favor or disfavor of a chief. Under the constitution, which was by no means a perfected system of government, there were laws for the regulation of the courts,



trials by jury, and many safeguards protecting the common people.

This constitution of 1840 provided a legislature of fifteen hereditary nobles and seven representatives elected informally by the people. The legislature appointed four judges, who, with the king and the premier, formed a supreme court of final appeal. All these improvements in twenty years after the abolition of idolatry and human sacrifices, without a single lawyer in the kingdom!

In the execution of the provisions of the new constitution, the king was equally inflexible. It was a severe test of his desire to administer justice impartially when he gave the order for the public execution of a high chief, twelve days after the constitution was proclaimed. This chief, the reputed grandfather of a future king and queen of Hawaii, had been convicted of poisoning his wife.

It was in such emergencies as this that the king felt most keenly the loss by death of his best counselors and supporters: Kinau, the regent; Hoapili, the bold and honest governor of Maui, a famous warrior and veteran governor of Kauai; and the two noble women, the wife of Hoapili, and Kapiolani, who had defied the goddess Pele at the volcano. No native chiefs could be found to take their places. No foreigner could so well understand the native race, which needed a firm but sympathetic rulership and guidance.

It may seem strange that women held such important positions and exercised such large functions in Hawaii; but it must be remembered that rank went with the

mother and not with the father, except in cases of adoption. Moreover, aside from this fact and the superiority of chiefs and chiefesses as a class, there was always a strain of genuine nobility in many a native, which asserted itself under trying conditions, even among the women.

Take, for example, the thrilling incident of May 10, 1840, when a schooner foundered in one of the strong currents of the channel between Hawaii and Maui. The nearest land which could possibly be reached was thirty miles away. The passengers and crew, with boards, oars, and whatever they could grasp, swam for their lives. Some landed safely; others perished. A native of Lahaina and his noble wife swam together, each with an empty bucket for support.

The next afternoon the man's strength gave out. The wife then wound his arms about her neck and held them tightly with one hand while swimming with the other. When, after a while, she found that he was lifeless, she had to let the body drop off to save herself. After being for thirty hours in the water, she reached the beach half dead and was cared for by the natives. Such heroic devotion surely proves a capacity in the native women of those days for great affection and persevering action.

Under the new constitution the former legal enactments were improved, and more laws enacted. Taxation was regulated, forced labor abolished, and the schools were placed on a legal foundation. "A school was founded whenever fifteen or more children, suitable to attend school, lived close together." Accounts, hitherto kept inaccurately, were brought into a system; money was



thereby saved for the government, which gave it credit and liquidated its heaviest obligations.

Volcanic waves about this time followed the tidal wave and earthquake of 1837, and a grand lava stream flowed on the island of Hawaii for three weeks. It is said that during this immense flow of a river of burning lava to the sea, one could read a fine-printed book forty miles away. Fortunately, no lives were lost.

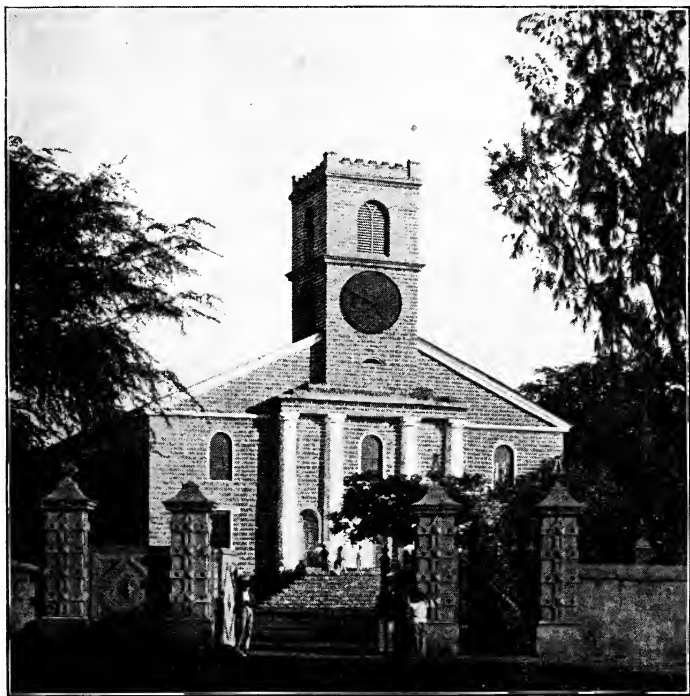
This eruption and flow happened a short time before the United States exploring expedition, under Commodore Wilkes, came to the islands in a fleet of four ships, with a party of scientific men, among whom Professor James D. Dana was conspicuous. His work on "Volcanic Phenomena of the Hawaiian Islands" is a standard book, giving, among other things, an account of changes in the craters of the Hawaiian volcanoes.

It was in this year, 1840, that the Royal School for young chiefs was founded and conducted by Mr. Amos S. Cooke and wife, American teachers. The ex-queen of Hawaii, Liliuokalani, gives some interesting reminiscences of her experiences at this school.¹

"It was a boarding school, the pupils being allowed to return to their homes during vacation time, as well as for an occasional Sunday during the term. The family life was made agreeable to us, and our instructors were especially particular to teach us the proper use of the English language. But when I recall the instances in which we were sent hungry to bed, it seems to me that they failed to remember that we were growing children.

¹ "Hawaii's Story by Hawaii's Queen," 1898.

“A thick slice of bread, covered with molasses, was usually the sole article for our supper, and we were sometimes ingenious, if not over-honest, in our search for food. . . . I was carried there (to the school) on



KAWAIAHAO CHURCH, HONOLULU.

the shoulders of a tall, stout, very large woman, of a family of chiefs of inferior rank.

“As she put me down at the entrance of the school-house, I shrank from its doors with that immediate and



strange dread of the unknown, so common to childhood. . . . Several of the pupils who were at school with me have subsequently become known in Hawaiian history. There were four children of Kinau, — Moses, Lot, Liholiho, and Victoria, — Lunailo and others. . . . Our family was represented by Kaliokalani, Kalakua and myself, two of the three destined to ascend the throne.

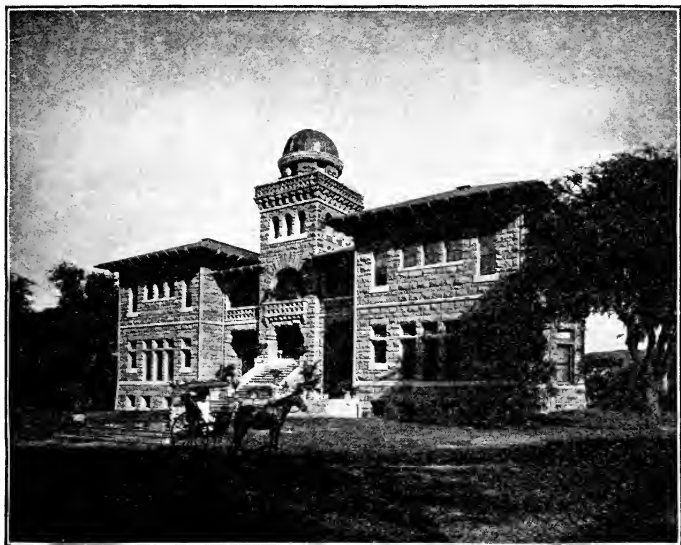
“Besides these, I must mention Emma Rooke, who married one of the Kamehamehas. . . . We never failed to go to church in a procession every Sunday, in charge of our teachers, and occupied seats in the immediate vicinity of the pew where the king was seated.” (In this school General Armstrong, of Hampton Institute, began his school life.)

“From the year 1848 the Royal School began to decline in influence, and within two or three years it was discontinued. . . . From the school of Mr. and Mrs. Cooke I was sent to that of Rev. Mr. Beckwith, also one of the American missionaries. This was a day school, and with it I was better satisfied than with a boarding school.”

The church referred to in this sketch by the ex-queen was the large stone church in Honolulu, the corner stone of which was laid June 8, 1839, and the building was finished in 1841. The king gave one-half of the subscription of six thousand dollars for its erection. It still stands, a noble monument, and is called the Kawaiahao (pronounced Kah-wi-ah-low) Church.

A school to educate missionary children was started at Punahou, in 1842, and has grown to be a chartered institution, called Oahu College, with fine buildings and

a large corps of professors. A goodly number of its students have been prepared for the colleges of the United States, and have done great credit to their early training. President Dole's father was one of the original teachers of the school. Mr. James Hunnewell, the first



PAUAHI HALL, OAHU COLLEGE.

merchant to settle in Honolulu, gave ten thousand dollars to this institution. Pauahi Hall was built by Mr. C. R. Bishop.

Already the Bible had been translated into the Hawaiian language. It was completed and published May 10, 1839. Newspapers appeared for the first time in the Pacific Ocean, at Honolulu, in February and October,

1834, printed in the Hawaiian language. The first English newspaper in Honolulu was published in 1836, and called the *Sandwich Island Gazette*.

The number of natives who could read and write at this period is estimated at 23,000, or about one-fifth of the whole population. It is sad to think of the rapid diminution of the native race, who numbered, when the census was taken in 1832, 130,313 persons; but in 1836 had decreased to 108,579, a loss of 21,734 in four years. This diminution continued, till in 1850 the total population was 84,165, a decrease of 24,414 in fourteen years. The last census, 1897, gives the native population of the islands, not including half-whites, as only about 35,000. At this rate, the extinction of the purely native race seems merely a matter of time.

The disposition, on the part of foreign nations, to badger and bully the little kingdom of Hawaii into compliance with their wishes and exorbitant demands, required more diplomatic ability to meet these assaults than the king or the chiefs possessed. But, in due time, the necessity developed new relations, on a more equitable basis, with the powers abroad. By embassies and treaties Hawaii finally stood among the nations as having rights; even if, on account of its insignificant size and limited resources, it must still rely on the protection of other nations in order to maintain them.

It is by studying the peculiar foreign relations of the islands during this troubled period, that one is enabled to understand the drift of events which has finally landed the little Hawaiian ship of state in the safe harbor of annexation to the United States.

The petty quarrels of Protestants and Catholics, over the school and marriage laws under the new constitution, were aggravated by the action of the French consul, who also protested against the restriction of liquor selling. A French corvette, the *Embuscade*, Captain Mallet, arrived August 24, 1842, and insisted on compliance with the consul's demands. A dignified rejoinder by the king, who informed Captain Mallet that an embassy had been sent to France to ask for a new treaty, quieted the Frenchman, and troubles from that quarter ceased for a period of about five years.

A treaty with France and England, signed by the king in 1846, had two articles in it which caused more friction and led to new complications with France in 1849. In August of that year the French Admiral Tromelin arrived in a frigate, the *Poursuivante*, and landed an armed force, took possession of the fort and government buildings, destroyed the furniture and ornaments in the governor's house and confiscated the king's yacht. Nothing very serious resulted, and this is the last we hear of French intervention or aggressive action.

More serious, however, was England's action through the machinations of Consul Charlton, that "thorn in the flesh" for so many years. There was some trouble between British and American residents, in cases tried before the native governor with foreign juries. Charlton also worried the government with a bogus claim for land near the consulate, showing a document thirteen years old, which the best judges believed to be a forgery or signed in ignorance of its contents.

Affairs were further complicated by an ill-advised arrangement with a private firm, Ladd and Company, granting the privilege of "leasing any now unoccupied and unimproved localities" in the islands. This was one of Mr. Richards' mistakes, as adviser of the king, which led to very serious consequences.

The contract was to be null and void, unless Great Britain, France, and the United States acknowledged the Hawaiian kingdom to be an independent state. One of the partners of Ladd and Company immediately left the islands to sell the lease to a joint stock company abroad, and was given a letter by the king to the three powers above mentioned. This was in November, 1841.

In the following year, acting on the advice of friendly English visitors, who offered to loan money to the government, a regularly authorized embassy was sent with full power to negotiate new treaties and to obtain a guaranty of the independence of Hawaii from the three great powers. Mr. Richards, as leader of the embassy, received full power of attorney for the king.

Mr. Charlton discovered the purpose of the embassy, which sailed July 8, 1842, and started in September, suddenly, to defeat the object proposed. He appointed Mr. Alexander Simpson acting consul, but, as this person had insulted the governor of Oahu, he was not recognized as British consul.

Charlton hurried first to Mexico and laid the matter before Lord George Paulet, commander of the British frigate *Carysfort*. Simpson also sent dispatches to Rear Admiral Thomas, who commanded the English

fleet in the Pacific. These dispatches represented such a peculiar state of things on the islands, that Rear Admiral Thomas ordered the *Carysfort* to Honolulu to look into affairs.

The deputation from Hawaii obtained from the United States an official letter, dated December 19, 1842, and signed by Daniel Webster, Secretary of State, recognizing the Independence of the Hawaiian Islands.

Lord George Paulet arrived with the *Carysfort* at Honolulu February 10, 1843. He seemed to have deferred in everything to the advice of Mr. Simpson. A peremptory letter was sent to the king, making demands, among which were the payment of claims made by Charlton and the restoration of the land, said to have been leased to him for two hundred and ninety-nine years.

The frigate was cleared for action. The king and chiefs determined to resist and brave the worst. But finally the king complied with the Englishman's demands, under protest, and appealed for justice to the British Government.

On the 20th the king was received with royal honors on the *Carysfort*; more unjust demands were presented; the king was forced to sign a note to a nephew of Charlton for three thousand dollars "indirect damages," and Simpson brought in a new list for damages, amounting to eighty thousand dollars.

Smarting under these outrageous claims, the king exclaimed: "I will not die piecemeal; they may cut off my head at once. Let them take what they please. I will give no more."



By the advice of Dr. G. P. Judd, advisory counsel of the king, a temporary cession of the islands was made to Lord Paulet, pending the appeal to the British government.

February 25, 1843, the act of cession was read publicly, the Hawaiian flag lowered, and the British flag hoisted over the fort. This was the forty-ninth anniversary day of the cession by Kamehameha I. to Vancouver. A "Commission" of foreigners was appointed to attend to matters concerning foreigners. Dr. Judd was to be the king's deputy in that "Commission."

Every Hawaiian flag that could be found was destroyed by the British. Additional duties were levied. No jury trials were held. Hawaiian names of vessels taken by the English were changed. The land claimed by Charlton was seized, twenty-three houses torn down, and one hundred and fifty-six persons were expelled from their homes.

The "Commission" set free many prisoners under arrest for crimes against morality, and vice became as open and shameless as in the days of Liholiho. Dr. Judd resigned, unwilling to have any further connection with the "Commission." The "Commission" raised a small body of natives called the "Queen's Regiment," under English officers. The treasury was looted. Dr. Judd hurried away with the national archives and hid them in the Royal Tomb. There, using the coffin of Kaa-humanu for a table, for many weeks he found a lugubrious though safe asylum.

Quite a number of foreign warships were gathered in July, 1843, in the harbor of Honolulu. There was the

Carysfort, under Lord Paulet; on the 6th arrived the United States frigate *Constellation*, and on the 11th Commodore Kearney issued a protest against the cession and the actions of the "Commission." July 17th the British sloop of war *Hazard*, Captain Bell, also arrived.

But the king had not been idle at Lahaina. Secret advices were kept up by means of canoes between Lahaina and Honolulu. A vessel, the *Victoria*, had sailed March 17th, with documents signed by the king and premier, for Admiral Thomas, who was at Valparaiso. The king returned from Lahaina July 25th.

On the 26th there appeared in the offing another warship, which soon came to anchor off Honolulu. It was the British flagship *Dublin*, and it brought no less a personage than Rear Admiral Thomas, commander in chief of her British Majesty's naval forces in the Pacific Ocean. His welcome pennant fluttered from the peak; welcome to the king and his chiefs, if not so welcome to the arrogant Englishman, Lord Paulet.

Lord Paulet's friend, Alexander Simpson, had left the islands March 11th for Mexico, with letters for the British foreign office. A Mr. Marshall, who was Ladd and Company's messenger and commercial agent, was sent by that firm on the same vessel, and was secretly commissioned by the king as Hawaiian envoy to check-mate Mr. Simpson if possible.

For a whole month the two gentlemen were fellow-passengers, and have been compared to acid and alkaline powders lying quietly side by side in a box of seidlitz powders. It was a decidedly comical situation. They traveled together across Mexico, but separated at Vera

Cruz; Mr. Marshall went directly to Washington, where the news of the "cession of Hawaii to England" created intense excitement. Mr. Simpson sailed for England, where Mr. Marshall arrived a week later than his competitor in the race. Mr. Marshall was soon joined by Mr. Richards and his Hawaiian fellow-envoy, at whose request the whole controversy was referred to the law advisers of the British crown.

But to return to Lord Paulet and Rear Admiral Thomas. The admiral reversed the entire programme of Milord Paulet. He solicited in most courteous terms an interview with the king. On the next day the terms of Restoration were agreed upon. Ten days of rejoicing were proclaimed by the king.

The 31st of July was clear and balmy. On an open space east of Honolulu, two pavilions were erected. Marines from the *Dublin*, the *Carysfort* and the *Hazard* were drawn up in line, with a battery of fieldpieces on their right. The king of Hawaii came, attended by his own troops, and the Hawaiian standard was hoisted with a salute of twenty-one guns from the battery. Salutes followed from the warships, and cheers arose from the assembled multitude. The "Queen's Regiment" sued the king for pardon at his residence, to which he had been escorted, and at one o'clock his Majesty attended a thanksgiving service at the native church. The king addressed the congregation, using the memorable words, "The life of the land has been restored," adding a phrase, since that time the national motto, "The life of the land is perpetuated by righteousness."

Before the festival was finished an American frigate, the *United States*, Commodore Jones, arrived ; and soon after the *Cyane*, Captain Stribling, bringing news that England had decided every point in favor of the Hawaiian government, except the Charlton land claim.

The act of Admiral Thomas was fully approved later by the home government. He remained at Honolulu awaiting the approval, meanwhile helping to bring about order and harmony. The open space near the city, where the Restoration was proclaimed and ratified, is called Thomas Square to this day. It is a beautiful park with palms and flowers, and a worthy tribute to the memory of a true friend of Hawaii, of whom Lord Canning justly said, "He had raised the character of the British authorities for justice, moderation, and courtesy of demeanor, in the estimation of the natives of those remote countries and of the world."

CHAPTER XXI.

HOW HAWAII BECAME AN INDEPENDENT KINGDOM.—
1843-1855 A.D.

The two nations, France and England, joined in a declaration, November 28, 1843, engaging reciprocally "to consider the Sandwich Islands as an independent state, and never to take possession, either directly or under the title of a protectorate, or under any other form, of any part of the territory of which they are composed."

Hawaii was thus admitted into the family of nations on a footing of equal rights with all other independent governments.

The President of the United States also accepted the statement of Daniel Webster "as a full recognition of the independence of the Hawaiian government."

The king at once set about to provide for the regulation of Hawaii's relations with foreign nations. He and his advisers instituted the office of Secretary of State, with Dr. Judd as its first incumbent. In 1844 Mr. John Ricord, a lawyer from Oregon, acquainted with civil law, was made Attorney-General. Mr. Richards arrived in March, 1845, from his foreign embassy, and was made Minister of Public Instruction. On the 20th of May, 1845, the legislature was formally opened by the king. In 1846 the first fair treaty was made with Hawaii by Denmark, and it served as a model for other treaties.

Mr. Richards died November 7, 1847, and Mr. Armstrong, an American missionary, became his successor, and held the office until his death in 1860.

The king resided for the most part at Lahaina, the small village on the west side of the island of Maui, which was also the home of Mr. Richards, the American missionary. The king enjoyed the quiet life there much better than the continual activities and political vexations of Honolulu. His house was a comfortable grass house, on a small island in the middle of a fish pond; a causeway led from the shore to the island.

Mr. Gorham D. Gilman, Consul General for New England under the Provisional Government and that of

the Republic, gives some incidents of the king's life at Lahaina, which afford glimpses of the plain manners of his Hawaiian Majesty. Mr. Gilman went to Hawaii at nineteen years of age, and remained there twenty years, from 1841 to 1861. He lived for years at Lahaina, as a trader, and often met and conversed with the king, who treated him with much familiarity.

Mr. Gilman was standing one day at the door of his storehouse, talking with the captain of a whaler. The captain said, "I wish I could see the king." "Then look at him," replied Mr. Gilman. "Do you see that man in a white suit, riding a white horse along the road? That's the king."

"That the king!" exclaimed the captain. "Humph! then I wouldn't be a king, if I couldn't look better than that." He turned away greatly disappointed; he had expected to see his Majesty, attended by a bodyguard, in all the pomp of barbaric glitter befitting a king's rank.

On another occasion Mr. Gilman was walking along the road leading through the village and saw a merry party coming toward him, singing a jovial native song. It was raining hard, and as the party approached, lo and behold! it was the king himself, with several women of his household, accompanied by John Young and his wife. These high personages, each wearing but a single garment and holding hands across the way, were dancing along in native fashion, making the most of the downpour of rain, and disporting themselves to their hearts' content, regardless of all observers. The king had been doing what his father, Kamehameha the Great,



used to do. He had been dignifying labor before his people by going himself into a *taro* patch, and, by treading in the mud, had prepared it for planting. Then he and his companions started out for their promenade in the warm rain, to return again and finish up the work.

We come now to the second memorable act in the reign of Kamehameha III., the division of the lands of the whole kingdom among the king, the chiefs, and the common people, in equal parts. The king received one-third, setting apart one-half of his third for governmental purposes, reserving the remainder as his own private property. The latter portion is now known as "Crown Lands."

"It was a new departure," says Mr. Dole, "to admit that the people had any inherent right to the soil." But now they were offered titles for their house lots and the lands which they actually cultivated. There were 11,309 claims finally adjudicated. Foreigners, however, could not own land in "fee simple" until July 10, 1850. Fortunately, in October, 1846, a talented young lawyer, Mr. William M. Lee, visited the islands and was persuaded to remain. He was appointed Chief Justice, and at once organized courts of justice and became a most valuable acquisition to the government. Mr. Lee drew up the rules embodying the partition of lands, and, as the head of the land commissioners, was indispensable in the new task which taxed his energies to the utmost. Mr. Ricord's departure, in 1847, would have left the government badly off had not Judge Lee been ready to assume judicial functions.

Under these new laws, and with more favorable con-

ditions for trade and agriculture, the revenue of the government increased from forty-one thousand dollars in



COFFEE TREE.

1843, to one hundred and fifty-five thousand, in 1848. Public improvements were made, roads built, a custom-house erected, and a palace of considerable pretensions,



which gave dignity to the government. Supplies to whalers were a source of income, and in the year 1845 about five hundred whaleships touched at the islands. Their influence, however, on the morals and health of the people was very disastrous. Sugar and coffee plantations were started, but the work was done in a crude and wasteful manner, so that the profits were not large. It must be remembered that at this period there were no large cities on the California coast, and no railroads across the continent.

The decrease in native population was alarming. During the year 1848, the measles were brought from California, and it is supposed that this one disease carried off a tenth of the inhabitants of the islands. The natives rushed for the water when symptoms of the disorder appeared, and died by hundreds. Noted chiefs also died in this period, perhaps the most noted being Governor Adams, whose death occurred in 1844.

For a number of years the foreigners at Honolulu were constantly quarreling; the consuls of England and America had numerous grievances, and the list of them prepared by order of the legislature, in 1846, was one hundred and twenty feet long. Commodore Stockton, of the United States ship *Congress*, opportunely arrived with a new consul and a commissioner. All these petty disputes were immediately settled and no complaints were heard afterward from an American consul for ten years. The quarrel over the land claimed by Mr. Charlton was finally settled in 1847. He obtained the land, but the government received the right to build wharves in front of it and other slight concessions.



A second embassy was sent abroad in September, 1849, to meet the demands of the French consul, Mr. Dillon, who had reopened old disputes and manufactured new grievances. His chief complaints were the high duty on brandy and the use in courts of English instead of French.

To force his claims, Mr. Dillon wrote for a naval armament to the French admiral, De Tromelin, who arrived in August, 1849, in the frigate *Poursuivante*, and was joined by the steam corvette *Gassendi*, from Tahiti. The admiral made peremptory demands on the king, allowing him three days to comply with them.

Reprisals were made by the admiral on receiving the king's answer that "he could do what he chose subject to an appeal to the French government." All the government buildings were occupied by the French, no coasting vessels were allowed to leave, and the fort was dismantled. Allusion to this "occupation" by the French has already been made. It is alluded to here to show the reason for the second embassy, which was undertaken by Dr. Judd, as special commissioner to France. He was accompanied by the young princes, Alexander and Lot, both of whom afterward ascended the throne.

Dr. Judd negotiated the draft of a new treaty with the United States, and on his arrival at Paris tried in vain to obtain a new treaty with France, Mr. Dillon having arrived first and gained the confidence of the Minister of Foreign Affairs.

In England, Lord Palmerston agreed to the terms of a new treaty, which was concluded with Great Britain

July 10, 1851. The treaty with the United States was finally concluded at Washington, December 26, 1849.

A French commissioner came to Honolulu in December, 1850, renewing all the old claims of Consul Dillon. March 10, 1851, the king and privy council of Hawaii placed the islands provisionally under the protection of the United States, until relations with France should be made satisfactory; otherwise the protectorate would be perpetual.

The claims of France at once dwindled to two, — liberty of Catholic worship, already allowed, and the trade in spirits. Nothing more was heard of the other demands.

There are but few events to record as this remarkable reign draws to its close. One noteworthy event, however, was the proclamation of a revised constitution.

The Hawaiian government and its advisers were “feeling their way through a maze of difficult questions. The king and chiefs cheerfully made great sacrifices of authority and interest for the sake of a satisfactory solution of these questions.”

The remarks of Mr. Dole, concerning the enactment of rules for the division of land, apply equally to the matter of the revised constitution of 1852. This was far in advance of the constitution of 1840, and has formed the basis of those that have succeeded it.

“By the new constitution the legislature was composed of two houses, to sit in separate chambers. The nobles were to be chosen by the king for life, their number being limited to thirty. The number of representatives was not to be less than twenty-four, who were to be elected by universal suffrage.* The privy council

was made distinct from the house of nobles. The singular institution of a vice-king was continued.

“The courts were organized very nearly as they now exist, namely: a supreme court, consisting of a chief justice and two associate justices; and four circuit courts, besides a petty judge for each district. It was an extremely liberal constitution, and, together with his gift to the people of lands in fee simple, forms the glory of the reign of Kamehameha III.”¹

The material progress of the islands in the latter part of the king's reign is worthy of notice. Between 1850 and 1860, a large part of the government lands was sold at low prices and in small holdings to the natives. One-twentieth of these lands were set apart for educational purposes. The discovery of gold in California stimulated an exodus of foreigners and some natives to the gold fields; but after the first wild rush, the creation of a market so near at hand gave employment to a fleet of merchant vessels, and led to the recognition of agriculture as the safest basis of Hawaiian prosperity.

An agricultural society was formed, with Judge Lee as president; a steam flour mill was built, also a machine shop and foundry. The old fort was demolished and new wharves built at Honolulu, the only harbor of Hawaii where ships could discharge cargoes alongside the wharves. Business houses sprang into existence, and when the California market fell off, the increase in whaling, at its height in 1859, caused business to revive. It was a great loss to Hawaii in a commercial sense when the entire Arctic fleet was crushed in the ice in 1871.

¹ Alexander.

The sugar industry was developing, and coffee, hides and goatskins were shipped to New York as early as 1840. The years 1851-1852 were severe for the islands, owing to the worst drought ever known by them, followed by a blight which ravaged the coffee plantations.

In 1850 there were only 1962 foreigners in the islands. The transient visitors, sailors from the whalers and



SUGAR MILL, HAKALAU GULCH.

other vessels, together with "beachcombers," disreputable characters and loose adventurers, often caused disturbances in the port of Honolulu. In 1852 a sailor died from the effect of a blow from a policeman. A mob of four or five hundred sailors burned the station house and looted several liquor saloons. The foreign

residents quickly formed a military organization of two hundred men. But the governor locked up forty or more of the rioters, and the riot was ended without the use of arms. On the 17th of November the first military company of foreigners was regularly formed, under the name of the Hawaiian Guards.

Filibusters from the United States threatened the peace of the islands. A party landed at Lahaina, hoping to secure the person of the king, but were foiled in their attempt, the king keeping out of their way and his attendants being on their guard. The presence of English and American warships prevented the raids of the filibusters. A worse affliction fell upon the natives in 1853, through the introduction of smallpox from California. Its ravages, especially on the island of Oahu, were terrific. The total number of deaths was between 2500 and 3000. By the census, taken in December of this year, 1853, the total population was 73,137, showing a decrease in ten years of 11,027.

After the epidemic some foreigners, mostly from California, endeavored to excite the natives against the government, as responsible for the spread of the disease. Two members of the cabinet, Mr. Armstrong and Dr. Judd, were the special persons aimed at, probably because they belonged to the missionaries, who were always hostile to the liquor traffic and other forms of vice. Dr. Judd resigned, and was succeeded by Hon. E. H. Allen; but the commotion incident to this agitation resulted in petitions for the annexation of Hawaii to the United States.

The missionaries, both Catholic and Protestant, were

generally opposed to the project, which came to nothing at that time; but the king favored the idea. He said he was tired of demands made on him by foreign powers, and of threats at home and abroad to overthrow the government.

It is sad to be obliged to record the relapse of the king, toward the end of his reign, into some of the excesses of his youthful days. On the 13th of December, 1854, he accepted the assistance of the naval forces of the United States, Great Britain and France, proclaiming that thereby "his independence was more firmly established than ever before." He was ill at the time, and after a short sickness of five or six days he died, December 15, 1854, in the forty-second year of his age.

"The mourning for his death was universal and sincere. His memory will ever be dear to his people for his unselfish patriotism, for the liberal constitutions which he granted them, and for the gift of the right to hold lands in fee simple.

"His reign will also be memorable for the unexampled progress made by the nation, and for its wonderful preservation from the many perils which beset it.

"While there were grave faults in his character, there were also noble traits. He loved his country and his people. He was true and steadfast in friendship. Duplicity and intrigue were foreign to his nature. He always chose men of tried integrity for responsible offices, and never betrayed secrets of state, even in his most unguarded moments."¹

His short life of only forty-two years spanned the

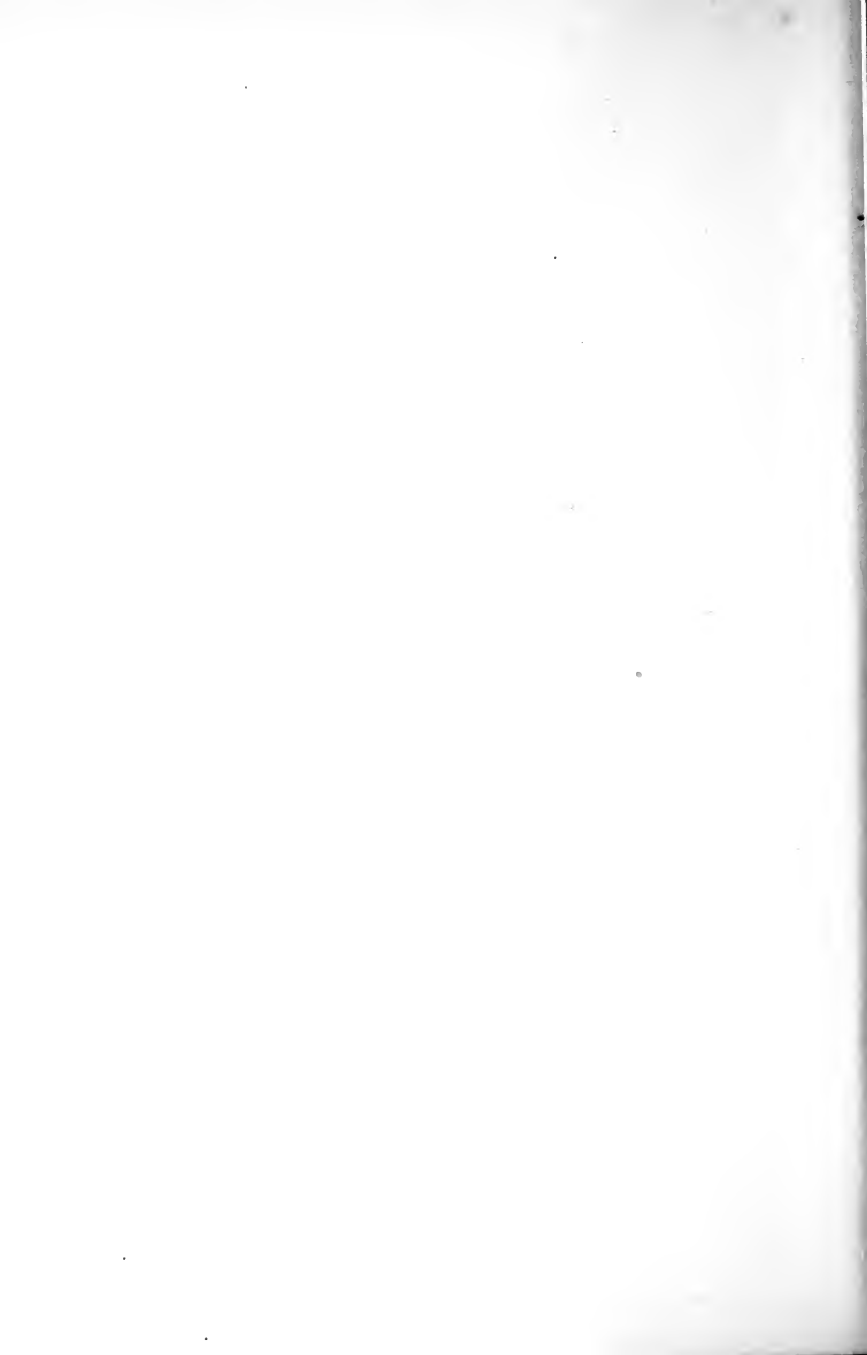
¹ Alexander's "Brief History."



whole period between the barbarism of the Hawaiian race and its attainment of a considerable degree of Christian civilization; perhaps some will say that during his reign the *native* population reached their highest point in religious and educational life.

They still remain, a remnant, an amiable, contented people, easily influenced for good or evil, and somewhat fickle. But they cannot understand how the foreigners want so many things in their homes, — pictures, china, and other appliances to be cared for and renewed.

Richard H. Dana, the author of "Two Years before the Mast," visited the islands in 1860, and writes as follows: "They (the missionaries) found these islanders a nation of half-naked savages, living in the surf and on the sand, fighting among themselves, eating raw fish, tyrannized over by feudal chiefs, and abandoned to sensuality. They now see them decently clothed, recognizing the law of marriage, knowing something of accounts, going to school and public worship with more regularity than the people do at home; and the more elevated of them taking part in conducting the affairs of the constitutional monarchy under which they live, holding seats on the judicial bench and in the legislative chambers, and filling posts in the local magistracies."



PART III.

MODERN HAWAII.

CHAPTERS XXII.-XXX.



DATE PALM AVENUE, QUEEN'S HOSPITAL, HONOLULU.



CHAPTER XXII.

LIHOLIHO, KAMEHAMEHA IV.—1855-1863, A.D.

Alexander Liholiho ascended the throne, as Kamehameha IV., with bright prospects and the good will of the nation. He was the son of the honored Queen Regent Kinau; his manners were pleasing and his talents brilliant. He took the oath to maintain the constitution, in the old stone church, January 11, 1855.

He married one of the most beautiful, as well as one of the most popular, women on the islands, Emma, a granddaughter of John Young, Governor of Hawaii. She had been adopted by an English physician, Dr. Rooke, who married a sister of her mother. She was well educated in the Royal School. The present ex-queen, Liliuokalani, was a young lady eighteen years of age at that time, and in a recent publication gives an interesting account of the betrothal and wedding, also of some events in this reign. We will let her tell the story in her own words, making the narrative, however, much more concise.

“The royal wedding took place June 19, 1856. The bridesmaids were Princess Victoria, myself, and Mary Pitman; the groomsmen were Prince Lot (afterward Kamehameha V.), Prince William, and my brother, David Kalakaua. Honolulu was for the time a scene of great festivity. The ceremony filled the great church, and there were picnics, parties, *luaus* and balls without

number. Each of the nations on the islands, even to the Chinese, gave its own special ball in honor of the wedding."

In another chapter the ex-queen goes on to say: "Alexander Liholiho had all the characteristics of his race; the strong, passionate nature of the Kamehamehas is shown in his benevolent as in his less commendable acts. To him was due the introduction to Hawaii of the Anglican mission." The king wrote an autograph letter to Queen Victoria on the subject, and Bishop Staley, with other clergy, arrived at Honolulu in October, 1862. Soon after the king and queen were taken into the communion of the English Church; a temporary cathedral was erected, and Iolani College for boys and St. Andrew's Priory for girls established. Bishop Staley's influence in the islands was wholly on the side of England. He openly opposed the American mission in Hawaii. He made a trip to the United States to collect funds for Anglican purposes at Honolulu; but being strenuously opposed, he was unsuccessful.

"The king personally translated the English Prayer Book into our (Hawaiian) language. He also founded the Queen's Hospital . . . and both the foreign and domestic affairs of his government were ably administered. Hon. R. C. Wylie continued as his Minister of Foreign Affairs throughout his reign."

The queen gave an heir to the kingdom May 20, 1858, and great was the joy of the nation. In relation to foreign affairs a treaty of reciprocity was arranged by Judge Lee at Washington, in 1855, but it was not ratified by the Senate. The next year, Hon. E. H. Allen

made another attempt, but it failed, and the country waited twenty years before receiving the expected boon. This was one of the projects inaugurated in this reign, and may be placed to the king's credit.

Judge Lee died in 1857 and his loss was keenly felt by the king. A new treaty with France was ratified in



QUEEN'S HOSPITAL, HONOLULU.

1858, limiting duties on wines and brandies for ten years. The French commissioner presented the king with several costly presents from Napoleon III., one of them being a Sèvres dinner set.

It was in 1857 that the Hawaiian government sent and took possession of several small islands northwest of the group. But the most memorable event in this



reign was the founding of the Queen's Hospital, alluded to by the ex-queen.

There were some public improvements in this period. The old fort was demolished in 1857. A water front of two thousand feet was built up, and cost two hundred



RICE FIELD, OAHU.

and forty-two thousand dollars. The prison, now called "The Reef," was established in place of the old fort. The new customhouse was completed in 1860. Waterworks were enlarged and a system of pipes laid down, in 1861, at an expense of forty-five thousand dollars.

The interisland steamer, *Kilauea*, was started on her first trip in 1860. But the cultivation of wheat as well as of coffee was mostly given up, and the main dependence of the merchants was on the whaling fleet, one hundred and ninety-seven whaleships visiting the islands in 1859.

Rice culture, however, was successfully begun, and in 1862 nine hundred and twenty-three thousand pounds of rice were exported. The first honey bees were imported from California in 1857, and their number steadily increased.

There were great eruptions on the island of Hawaii; one, August 11, 1855, which sent a stream of lava, in some places two miles wide, directly toward Hilo. It flowed fifteen months, and stopped within eight miles of the village of Hilo, much to the relief of the natives, some of whom thought the lava was arrested by the prayers of the missionary, Father Titus Coan, and others who attributed the cessation to the incantations and offerings to Pele.

On the 23d of January, 1859, another stream of liquid lava flowed to the northwest and reached the sea in eight days, filling up the immense fish pond constructed by the Lonely One.

There was a partial withdrawal of the American mission during this reign, which will be noticed in a succeeding chapter. It proved to be a premature measure, and was disastrous to the interests of Christianity in the group. The census of 1860 gave a total population of 69,800, showing another distressing decrease of 3338 in seven years.

In order to show how the royal personages regaled



themselves during this period we will make a few further extracts from the Ex-Queen Liliuokalani's book. Prince Lot invited a party to take a trip to Hawaii. The journey lasted several weeks. "Prince Lot had houses and lands in Hawaii and elsewhere. It was to these that we went. On the estates of the high chiefs, who generally resided at Honolulu, were built houses which were sacred to their residence, exclusively devoted to such occasions as the present, when they might choose to visit their people. His (Prince Lot's) people welcomed our presence, and no matter how protracted our stay, Hawaiian hospitality, or love and loyalty, whichever it may please the reader to call it, was never exhausted."

"Another trip was proposed, in 1860, by his Majesty to the extinct volcano of Haleakala, and orders were given that we should all go in boats. It was a beautiful sight. The waters were calm, each boat was ornamented with the Hawaiian flag, the royal standard fluttered from that of the king, and, as we coasted along the shores, we could see the people on the land, following our course, and interested in our progress; there were, I think, twelve boats in all.

"We arrived without accident, ascended the mountain and passed a night on the border of the crater. We had our tents, and there was shelter in the caves and crevices for the remainder of the party. All passed off gayly. There was little sleep, however, some of us being afflicted with asthmatic attacks which the excessive rarity of the air at that altitude made very severe. Such was my portion, but, as I sat up, I could hear the merry



sounds of the singing and dancing which, from one tent to another, were going on around me.

"The first halt in our enjoyment was when word was received that the little Prince of Hawaii, the heir apparent, then but a little more than a year old, was ill. Fortunately, the illness passed away without serious consequences."

Not only the joy of this royal excursion but the serenity of the entire kingdom was soon to be disturbed by an event as lamentable as it was tragic.

We will give the distressing incident in the ex-queen's words: "We descended the mountain and returned to Lahaina, where I, accompanied by Mrs. Bishop (the last of the Kamehameha line), left and went back to Honolulu. The first news we received was that the king, in a fit of passion, had shot and mortally wounded one of the party, Mr. H. A. Neilson, his private secretary.

"After the occurrence, all that the tenderest of brothers could have done was proffered by the king to the wounded man; but after lingering for some months, Mr. Neilson died. No legal notice of the event was in any way taken; no person would have been foolhardy enough to propose it. It is not my purpose to defend the right of the king to this execution of summary vengeance, especially as it was done in a moment of anger."

A resident of Lahaina at that time, living a short distance from the royal house, informs us that a party was dining with the king, when suddenly he arose and pointed his pistol at his friend with fatal effect.

It was a strange unaccountable action for which no adequate motive has ever been given, but it is known that the king was under the influence of liquor at the time.

No one realized his error more than the king himself, who suffered much distress for his victim and was with difficulty dissuaded from the abdication of his throne. After lingering for some months, Mr. Neilson died. He was a man who was universally respected, and his death made a profound impression on foreigners and natives alike. The desire of the people was a genuine one that the king should not abdicate. This showed that Liholiho was a popular sovereign, and that his fault was condoned by his subjects.

The nobles were called together, and on the 3d of October, 1859, the Prince of Hawaii was duly proclaimed heir to the throne.

But the little prince was fated never to ascend the throne. "The temper of the Kamehamehas had descended to the young prince and was also the cause of his death. When the child was about four years old, he became dissatisfied with a pair of boots and burst into an ungovernable fit of passion. His father sought to cool him off by putting the boy under an open faucet of cold, running water. The little one appeared to be unharmed, but later in the day broke down with nervous weeping and could not be comforted. Then it was discovered that the cold shock had brought on an attack of brain fever. From this he did not recover, but died on the 27th of August, 1862. The king and queen had the sympathy of all parties

in their bereavement; but Kamehameha IV. completely lost his interest in public life, living in the



LIHOLIHO, KAMEHAMEHA IV.

utmost possible retirement until his death.”¹ Forty years before this reign, it would have been a rare thing

¹ “Story of Hawaii by Hawaii’s Queen.”



for a king or high chief of Hawaii to feel the compunction for a similar act which Liholiho felt on this occasion. The order "Down face" (let him die!) was too common to awaken the feeling of remorse.

November 30, 1863, the king suddenly passed away, at the age of twenty-nine, having reigned nearly nine years. The Queen's Hospital will ever be the monument by which Liholiho will be remembered by a grateful nation.



CHAPTER XXIII.

PRINCE LOT. THE LAST OF THE KAMEHAMEHAS.—
1863-1872 A.D.

Prince Lot was proclaimed king November 30, 1863. "When Prince Lot came to the throne, his first official act was to refuse to take the oath to maintain the existing constitution. His success as Minister of the Interior under his brother had been remarkable, and his character was said to resemble that of Kamehameha the Great. In the month of May, the king issued a call for a constitutional convention, subsequently making a tour of the islands to explain his plans to the electors. In July of that year the convention assembled in Honolulu; but its time being given to what the king considered useless deliberations instead of business, on August 13th he declared the convention dis-



solved, dismissed the delegates, publicly abrogated the constitution of 1852, and one week after that date he proclaimed a new constitution of his own devising."¹

From Alexander's "Brief History" we learn that Prince Lot had been opposed to some of the reforms of the preceding reign, and that he thought his countrymen not yet fitted to enjoy such privileges. His reign was marred by bitter party contests, but he placed able men, who were in sympathy with his views, at the head of affairs and gave them a steady support. They were, however, persons not associated with the former missionary advisers of the crown.

The changes which he made in the constitution increased the power of the sovereign. The now useless office of vice-king, or queen regent, was abolished. The right of suffrage depended on a small property qualification, and also, for those born since 1840, on ability to read and write. The nobles and representatives were to sit and vote together in one chamber. This constitution continued in force for twenty-three years.

Among the notable events of this reign of nine years was the measure, passed January 3, 1865, which separated the lepers and provided isolated establishments and hospitals for them. This disease is popularly supposed to have been brought first to the islands by a Chinaman. It was first observed in 1853, and in 1864 it had begun to spread rapidly.

The present site of the leper settlement on the island of Molokai was purchased soon after. It is on a penin-

¹ "Story of Hawaii by Hawaii's Queen."



sula, jutting out from the northern coast of Molokai, (see the Map), and surrounded on three sides by a boisterous sea, and on the other side by steep precipices, two or three thousand feet in height, which are almost inaccessible.

When the writer visited the settlement, with the



LEPER SETTLEMENT, MOLOKAI.

Hawaiian Board of Health, in 1894, he was surprised to find magnificent scenery, the giant crags in stately array on the south, a white sand beach to the north, and many charming nooks in the vicinity of the two villages where the lepers reside. There are ten or eleven hundred of these people, old and young, on the

peninsula; they own among them about eight hundred horses; they have formed two brass bands, and it is said that natives sometimes feign to have the disease that they may share the gratuitous rations and privileges allowed by the government to the dwellers at the settlement. There are hospitals, schools, a Young Men's Christian Association, Protestant and Catholic churches, with devoted priests, sisters, pastors, and attendants.

But it must be added that the natives as a general thing dread the necessity of this forced isolation from their homes, although in some cases healthy relatives are allowed to accompany them and remain with them. Some even resist the officers, and a few years ago a leper on Kauai shot and killed the sheriff and one of the posse sent to take him. The natives are very careless about the disease in their homes, and the necessity of segregation is apparent. Seldom do foreigners contract the disease, which is mysterious in its spread, and as yet a baffling problem to physicians. It did not seem to the writer nearly as dreadful an affliction, being tuberculous, as the Syrian leprosy, for example, which confronts the visitor in Palestine, on the roads and in the villages.

As we left in our steamer, after having ridden over the peninsula and seen many of the inhabitants, a crowd stood on the shore, the band played, pathetically enough, "Home, Sweet Home," and a rainbow spanned the lepers as they waved a farewell, while above the lofty crags caught the rays of the sun's decline.

This settlement was the scene of Father Joseph

Damien's labors in behalf of the lepers. This young priest was ordained in 1864, at Honolulu. In 1873 the pitiable condition of the lepers aroused his deep sympathy and he asked to be sent to Molokai that he might care for them. He went there in that year and devoted himself with untiring zeal to the unfortunates, undergoing many hardships. He assisted in building a hospital where the lepers received shelter and medical treatment. Finally, he too fell a victim to the dread disease and died in 1889, aged forty-nine years. The grateful natives keep his memory green by placing flowers upon his grave, and his church is a prominent though modest structure on the eastern shore. On the western side of the peninsula a handsome cross has been erected to his memory.

A sign of continued advance toward the condition of a truly civilized nation is seen during this reign in the act of the Hawaiian legislature in 1865, constituting a board of education as it has existed to this day. The office of inspector-general of schools was also created, with Hon. A. Fornander, the eminent historian often quoted in this volume, as the first incumbent. The same year a Reformatory School was established, also a Girls' School in Honolulu. In 1868 a government boarding and industrial school for boys was opened on the island of Maui.

The Reform School for boys is not far from the center of the city and is now an admirably conducted institution. Boys are sent there for truancy, larceny, and other minor offences, and soon become bright scholars and happy little fellows. Twenty years ago the school

had the reputation of being a place where mischief was systematically carried on.

The boys were known to steal a hive of bees, bring it home, and conceal it for a long time from the manager. Hawaii's only man of war, *Kaimiloa*, was manned largely by rascals from this school. They were called the



KAMEHAMEHA SCHOOL.

“Forty Thieves,” for they stole everything they could lay their hands on. Once they went into town and robbed a garden of every valuable shrub and plant, which they duly transplanted into their own yard. They burglarized a music store and supplied each of the boys with instruments. If their ankles were chained



together, they would break into a blacksmith's shop and file off the fetters.

Aided by friends outside, they purloined every portable article in the institution. They even passed soap enough out through a knothole to supply a laundryman. In the "good old Gibson times," when any burglary or larceny was committed in Honolulu, the crime was laid at the door of the Reform School, and in nine cases out of ten it was a true bill.

The pioneer of a line of Australian steamships to sail between San Francisco and the Australian colonies touched at Honolulu in April, 1870. It was the *Wonga Wonga*, flying the British flag. A treaty of reciprocity was also approved in 1867 by the President of the United States and his cabinet, but being opposed by Charles Sumner, it failed to pass the Senate.

In the line of public improvements during this reign, may be mentioned the lighthouse off Honolulu harbor, 1869; the post office, a fine structure, 1870; and barracks for the guard, costing twenty-five thousand dollars. The Hawaiian hotel was built by the government in 1872, and gives the tourist to-day a pleasant, Oriental surprise, with its wide verandas, its tropical surroundings, and its air of luxurious rest after the voyage from the American coast.

The elegant government building, before which stands the statue of Kamehameha I., was begun in 1872 and finished in 1874, at an expense of one hundred and thirty thousand dollars.

A general survey of the lands of the kingdom was begun in 1871. This was called for in part by the

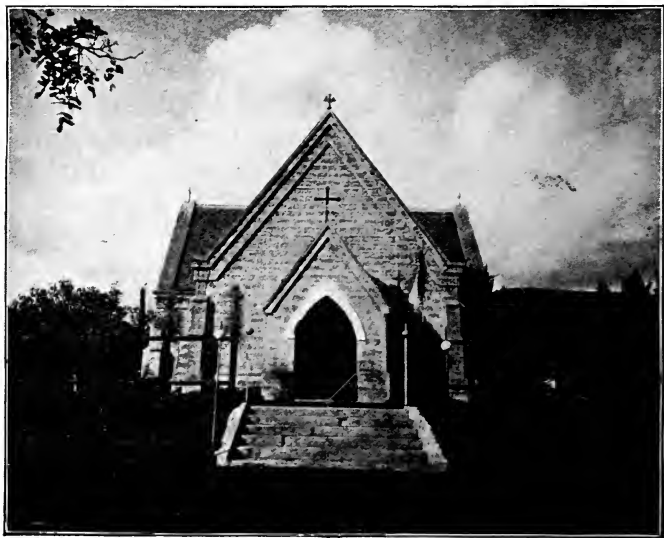
increase in the sale of lands for sugar raising and the contracts of the government with China for importing laborers to work on the plantations. A lot of five hundred Chinamen came in July, 1865, and in 1868 the first company of one hundred and forty-eight Japanese immigrants arrived.

The whaling business steadily decreased and the productive development of the land was a necessity. In 1871 the exports were one million eight hundred thousand dollars in value. The Civil War in the United States, 1861-1865, excited great interest in Hawaii; but its effect was felt practically when the Confederate cruiser *Shenandoah*, under the famous Captain Waddell, burned twenty-four whalers in the Pacific Ocean, among them an Hawaiian vessel, the *Harvest*. There were several hundred Hawaiian sailors on the whaling fleet, and some reached San Francisco, while about a hundred were brought back to Honolulu by a bark, sent by the government for the purpose. The loss of the whaling fleet in the Arctic seas, in 1871, was a great blow to the islands, estimated in dollars as two hundred thousand a year when the trading in supplies fell off. Over a thousand sailors of the thirty-three abandoned ships were brought to Honolulu in the five ships that escaped.

In the chapter of misfortunes during the reign of "Prince Lot," must also be classed the death of Hon. R. C. Wyllie, a Scotchman who had been in the service of the government for twenty years; a man of great learning, energy and sagacity. His funeral was held October 30, 1865, and his remains were placed in the Royal Mausoleum. The following night all the coffins

of former kings and chiefs were removed to the new place of royal entombment.

In 1868 the summit crater of Mauna Loa sent forth a flow of lava, attended by many shocks of earthquake. At last, on the 2d of April, a terrific shock did more or less damage on the whole island of Hawaii. It



ROYAL MAUSOLEUM, HONOLULU.

caused a "mud flow," moving so fast that it buried thirty-one natives and more than five hundred animals. Then a tremendous tidal wave, forty or fifty feet high, rolled in upon the coast of Kau, Hawaii, sweeping away villages and destroying cocoanut groves. More than eighty persons perished at once. To add to the

terror, underground streams of lava poured through fissures toward the southwest, and the center of the great crater fell in, forming a pit three thousand feet long and five hundred feet deep.

Again, on the 7th of April, lava broke forth from the central crater of Mauna Loa, at a point fifty-six hundred feet above the sea. The molten mass flowed to the sea, ten miles in two hours. This eruption lasted for days, destroyed several houses, several hundred cattle, and overflowed four thousand acres of good land. We can hardly imagine the sensations of the three men who were imprisoned for several days on a hill, inclosed by lava streams, while others were running for their lives.

The government sent a steamer to the relief of the survivors of the destroyed villages. The king himself accompanied the relief party, and the legislative voted seven thousand dollars while voluntary subscriptions of four thousand dollars were given for the unfortunate sufferers of southern Hawaii. August 15, 1868, there was a sudden rising and falling of the sea at the islands, the effect of the terrible earthquake in Peru and Ecuador. February 19, 1871, another earthquake was experienced at Maui and Oahu, but was only slightly perceptible on the island of Hawaii, which had suffered so severely in the year 1868.

The same year, 1868, a crazy fanatic, Kaona by name, claimed to be a prophet and attempted an insurrection on Hawaii, which was promptly suppressed. One wonders that no more natives became crazed that year, amid the terrible upheavals of fire from the bowels of the earth.



In 1872 there was a smallpox scare on the islands; but after a few months the energetic measures of the government caused the disease to disappear, only eleven out of the thirty-seven cases proving fatal.

It was a great event for the islands when, in 1869, the Duke of Edinburgh, Prince Albert of England, paid a visit to Hawaii, in command of the British ship of war *Galatea*. Great preparations were made for his reception. The Ex-Queen Liliuokalani gives a graphic picture of some of the festivities in his honor.

"I gave," she writes, "a grand *luau* at my Waikiki residence. . . . The sailor-prince mounted the driver's box, and taking the reins from that official showed himself an expert in the management of horses.

"The queen dowager, widow of Kamehameha III., drove out in her own carriage of state. The drivers of the carriages wore the royal feather shoulder capes, and the footmen were also clad in like royal fashion. It was considered one of the grandest occasions in the history of those days, and all passed off as becoming the high birth and commanding position of our visitor.

"When the prince entered, he was met by two very pretty Hawaiian ladies, who advanced and, according to the custom of our country, decorated him with *leis*, or long pliable wreaths of flowers suspended from the neck.

"Balls, picnics, and parties followed this day of enjoyment, and the prince gave an entertainment in return, which was attended by most of the distinguished persons in the city."

We have already alluded to the partial withdrawal of

the paternal care of the American missionaries from the native churches of Hawaii. This must also be classed among the misfortunes of this reign. Dr. Rufus Anderson paid a visit to the islands in 1863. He was the highest official of the American Board of Commissioners for Foreign Missions, usually known as the A. B. C. F. M.

After a careful study of the religious condition of the natives, whose best side he undoubtedly saw, it was his opinion that the time had come to organize a free association of all the Protestant churches on the islands. This body consisted of native and foreign clergymen and lay delegates. It elected an executive board, called the "Hawaiian Board," to manage home and foreign missions. Since that time the American Board has merely acted the part of an auxiliary and not of a controlling body. The places of American missionaries have been gradually filled by native Hawaiian pastors.¹

A new missionary society, formed in the islands, with its center at Honolulu and mainly supported by the Central Union Church, became the successor of the A. B. C. F. M. It has the oversight of the fifty or more native Hawaiian churches, supports in part eleven mission stations among the Japanese, and is the mainstay of the growing Chinese and Portuguese missions. It also aids the Theological School in Honolulu, in which pastors are trained for the Hawaiian and other fields. Several schools for girls are also under its care. This Board, besides this work, supports native Hawaiian missionaries in the Gilbert Islands, and is the agent of

¹ Alexander's "Brief History."

the A. B. C. F. M. in its work in other parts of Micronesia. Rev. Hiram Bingham, son of the early American teacher of the same name, translated the Bible into the Gilbert Island language; he was a missionary for many years in that group. The missionary ship, the *Morning Star*, makes the port of Honolulu its annual harbor for repairs.

It is thought by many that this withdrawal of the older missionaries, and the substitution of native pastors, was a premature step. At any rate, the native churches, left to themselves in a large measure, have not fully realized the sanguine hopes which the early and ready acceptance of Christianity by the nation aroused. As temptations incident to civilization increased, and native leaders of acknowledged piety passed off the stage, while the tendency of public leaders was toward the relaxation of Christian restraints, the natives easily relapsed into a condition of comparative indifference to Christianity and of surrender to some of the old forms of superstition. They are easily led, but had the prevailing influence of the court been in favor of the highest morality and religion, the natives might be to-day in a far better condition. There are some striking illustrations among them of the power of Christianity to mold character; but the majority seemed to follow those who led them astray, more readily than these who counseled sobriety, continence, and lofty purposes.

On the whole, Protestant missionary effort among them has borne remarkable fruit. If we count the number of members, about fifty thousand natives had been received up to the year 1863, though the excommunications were

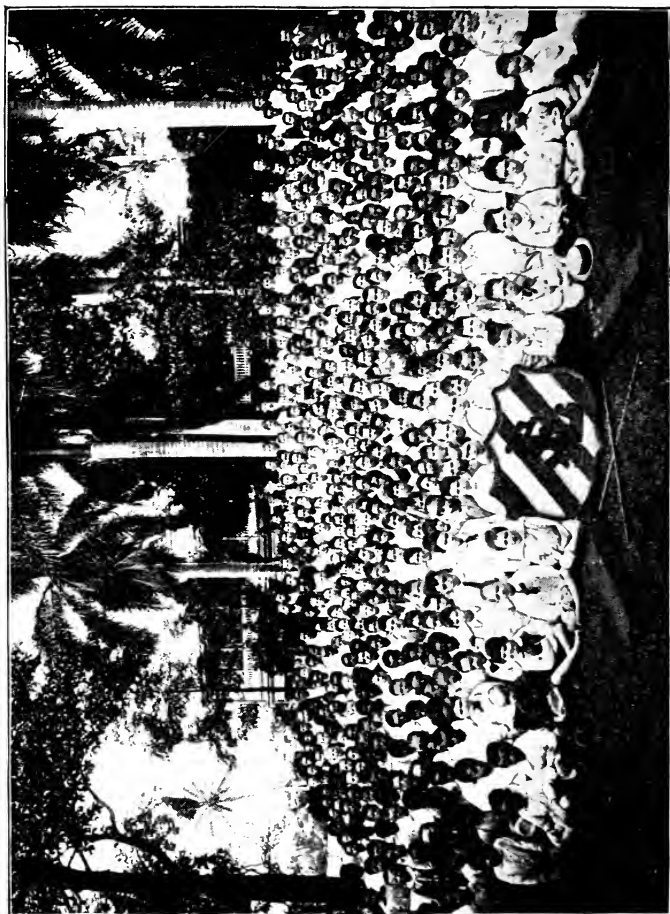


not far from eight thousand in forty years. The contributions of native Protestants amounted, in 1862, to eighteen thousand dollars. There are now (1899) no avowed pagans on the islands with the exception of the Asiatics. Shinto and Buddhist priests are active among Japanese laborers in some places, and Shinto shrines may occasionally be seen by the roadside. The Chinese also have their joss houses in Honolulu, and homage is paid to ancestors in the Chinese cemeteries. Rev. S. C. Damon, the well-known seamen's chaplain at Honolulu and the father of Mr. S. M. Damon, the Secretary of the Treasury in the late Republic, wrote in 1862 that "the honest conclusion to which we have come, as the result of our observation, is that in proportion to the population of the islands there are upon an average as many true Christians among them as there are among the people of America or Europe; we will not except New England, Scotland, or England, or any other particularly favored portion of those countries." ¹

The Roman Catholic Mission in Hawaii, the ritual of which proved very attractive to many natives, had, in 1862, eighteen missionaries, twelve catechists, a convent of ten nuns, twenty-eight chapels, thirty straw-built places of worship, eighty religious pupils, a college of forty pupils, fifty schools, and twenty-three thousand five hundred "Catholics," that is, persons baptized into that communion.

Thirty years later, these numbers must be somewhat increased, if we except the number of the Catholics among the natives who have dwindled to less than

¹ Damon's Review of Manly Hopkins's "History of the Sandwich Islands."



ST. LOUIS COLLEGE, HONOLULU.



35,000 in all the islands. The St. Louis Catholic College for boys has now about 500 pupils, and on Easter Sunday the cathedral is thronged with natives. The Catholic priests carefully abstain from any participation in the politics of the land. A census was taken in 1872, which gave a total population of 56,897, showing a decrease of 12,900 in twelve years.

“Early in December, 1872,” writes the ex-queen, “occurred the death of Prince Lot, Kamehameha V. On the 10th of that month, my husband and I were summoned to the palace to attend the dying monarch; one by one other chiefs, with a few of their trusted retainers, also arrived. The disease was pronounced by the medical men to be dropsy on the chest.

“At nine o’clock, on the day following, we were drawn up in a little circle about his bed; . . . the mind of the king was still clear, and his thoughts, like our own, were evidently on the selection of a future ruler for the island kingdom.”

But the king “relapsed into unconsciousness and passed away without having named his successor to the throne.”

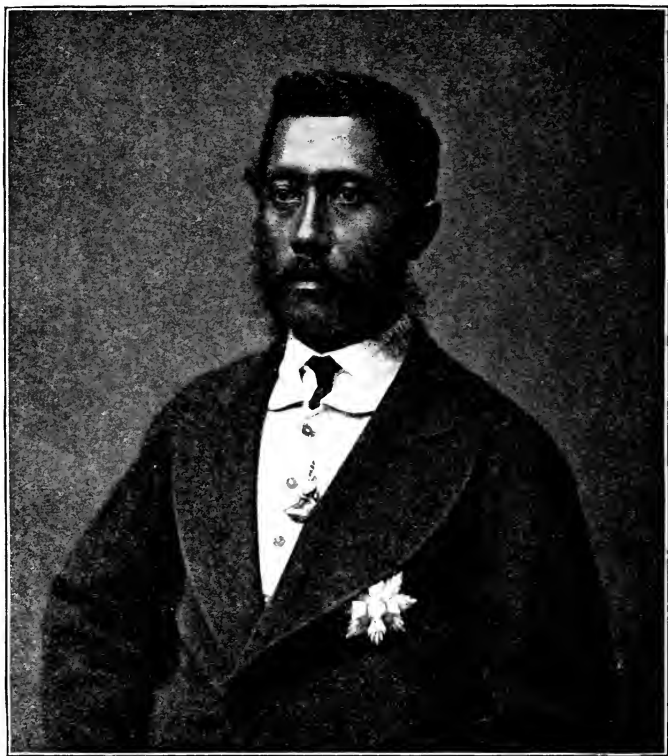
So passed away the last of the Kamehamehas in the male line. He had reigned nine years and died in the forty-third year of his age, December 11, 1872.



CHAPTER XXIV.

ONE YEAR OF LUNALILO AND THEN HAWAII'S LAST
KING. — 1873-1883 A.D.

Owing to the failure of the last king to appoint his successor, the legislature was obliged by the constitu-



KING LUNALILO.

tion to choose the next one. Lunalilo, a good-natured, jovial, but somewhat dissipated young man, called Prince Bill by his familiar associates, was the foremost candidate for the vacancy, being the late king's first cousin. His mother was the niece and stepdaughter of Kamehameha the Great.

"But there were grave reasons," says the ex-queen in her Story of Hawaii, "why the choice was injurious and indeed hardly constitutional; for Prince William's habits, even at this time, were such that he was under the guardianship of Mr. Charles R. Bishop, the banker (husband of Bernice Pauahi Paki, the last of the Kamehamehas in the female line), his property being out of his own control, while he received from his guardian an allowance of only twenty-five dollars a month as spending money."

However, Lunalilo, on the 17th of December, 1872, published an address to the Hawaiian people, asking them to vote for the purpose of instructing their representatives as to their choice for a king.

On New Year's Day, a larger vote than ever before was cast almost unanimously for Lunalilo. The legislature met and elected him king. Amendments to the constitution were proposed: one, to restore the two houses of the legislature, which was rejected; the other, to abolish a property qualification of voters, which was passed in 1874.

A new cabinet was formed, with the exception of the Minister of Finance, and its policy became decidedly in favor of the segregation of lepers, and a treaty of reciprocity with the United States. Its membership con-

tained the well-known names of C. R. Bishop, E. O. Hall and A. F. Judd. But this cabinet had very little time for influencing public affairs, owing to the illness and death of the king, who reigned only one year and twenty-five days. It was during its incumbency, however, that the proposition was suggested to offer the United States the harbor of Pearl River as a coal- ing and repair station for ships of war.

This proposal met with so much opposition at the time, that even the household troops mutinied and defied the authorities with loaded cannon at the barracks. The king's health growing poorer amid the excitement, he offered pardon to the mutineers, who were soon after disbanded. The affair revealed weakness in the government and gave evidence of a strong opposition, on the part of a certain portion of the population, to what has since been termed the "Missionary party."

"A change was recommended to Lunalilo, and arrangements were made for a trip to the largest island, Hawaii, noted for its high mountains and the favorable influences of its climate. Thither went the royal party. The Hawaiian band of native musicians were with us. During our stay (the king's father, Queen Emma, Mrs. Bishop, and others were of the party) we were often visited by emissaries from Honolulu, urging upon the king the appointment of a successor. . . . He said, openly enough, that he himself owed his scepter to the people, and he saw no reason why the people should not elect his successor. [Kamehameha V. had offered the succession to the Princess Bernice Pauahi, Mrs. C. R. Bishop, but she had not accepted it.]

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“It was considered best that he should return to Honolulu, so we returned with him home.”¹ He died on the 3d of February, 1874. By his will he left the bulk of his estate to found a home for aged and poor Hawaiians. It was opened in April, 1881, and remains a monument to his memory.



LUNALILO HOME.

The contest for the succession was an exciting one. One of the contestants was Queen Emma, the widow of Alexander Liholiho, Kamehameha IV. She had a considerable personal following and a large body of retainers in the city of Honolulu, where the legislature convened to elect a new monarch.

¹ “Hawaii’s Story.”

The other candidate for the throne was David Kalakaua, then thirty-eight years of age and descended from a distinguished counselor of Kamehameha I. His wife was Kapiolani, an excellent woman, a granddaughter of the last king of Kauai.



ROYAL TOMB OF LUNALILO.

At the first and only ballot, the legislature voted thirty-nine for Kalakaua and six for Queen Emma. Between three and four o'clock of the afternoon of February 12, 1874, the partisans of Queen Emma assembled and an attack was made on the legislature. They broke in the back doors and sacked the building. Messrs. S. B. Dole and C. C. Harris held the main door against the rioters for a considerable time. Clubs were



used on such of the legislators as could be found, and one of them afterward died in consequence of the injuries he received. Others were sent to the hospital badly bruised.

Kalakaua was the nominee of the American party, who dreaded the influence of Queen Emma and her advisers, among whom were the British commissioner and the English bishop, of whose church she was a member. Her own sentiments were decidedly in favor of English influences on the islands.

The rioters proved too strong for the police of the city. The halls of justice were in possession of a mob, intoxicated by success and liquor. The volunteer troops were divided in their sympathies and could not be relied upon. At this juncture of affairs the government was compelled to unite in a request to the American minister, Hon. Henry A. Pierce, and to the representative of Great Britain for aid.

One hundred and fifty marines were landed from the United States ships *Tuscarora* and *Portsmouth*, and a force from the British ship *Tenedos*. They quickly dispersed the mob and took possession of the building. Subsequently, the marines guarded the government buildings, the palace grounds, and the barracks for about a week. A hundred or more of the rioters were arrested and were punished by the courts, although Queen Emma interceded with the king in their behalf. Naturally, after this, there was no love lost between the new royal family and Queen Emma and her friends.

Kalakaua took the oath of office on the 13th of February, 1874, and his younger brother, Prince William



PEARL HARBOR, OAHU.

Pitt, Leleiohoku, was proclaimed heir to the throne the next day. The first cabinet under the new régime had in it, as Minister of Foreign Affairs, an Englishman, Hon. W. L. Green, who held office for nearly three years and carried through, in the face of bitter opposition, the treaty of reciprocity with the United States.

This treaty, which allowed certain imports into the United States from Hawaii free of duty, in consideration of similar concessions, and afterward, in 1884, the use of the fine harbor of Pearl River, was ratified June, 1875, and was a most important event. It began an era of great commercial prosperity for Hawaii, and produced results which have changed the condition of the islands beyond all calculation. It was strenuously opposed in both countries, but the laws needed to carry it into effect were finally enacted in September, 1876. The treaty was to remain in force for seven years, and, further, until twelve months after either government should give notice to the other of a desire to terminate it. In point of fact, it continued in force till the Hawaiian Islands were annexed to the United States, in the year 1898. As one result of this treaty, at least sixty large sugar plantations were coining money in 1898, producing two hundred and twenty-five thousand tons of raw sugar per annum. The crop, which takes eighteen months to mature, is from three and a half to nine tons per acre.

The new king, Kalakaua,¹ had been opposed to the influence of the American party, but, strange to say,

¹ Pronounced Kah-lah-kow-ah.



QUEEN EMMA.

was supported by and perhaps owed his election to the throne to that party, which preferred him to a queen with English affiliations.

Soon after his ascent of the throne, he was invited by the United States government to visit the States, and the steamer *Benicia* was placed at his disposal. He sailed in November, 1874, and was accompanied by Hon. H. A. Pierce, American minister, and other gentlemen. The royal party was treated as guests of the Republic, and returned to Honolulu February 15, 1875.

The heir apparent, William Pitt, died suddenly in April, 1877, at the age of twenty-two years. His sister, who was also the sister of the king, Lydia Kamakaeha Liliuokalani, was the next day proclaimed heir to the throne. Her official title was Liliuokalani, and by it she is generally known. She soon set out on a tour around Oahu, and accepted the demonstrations to her as heir apparent with evident satisfaction. On her return to Honolulu she received an ovation which she says "was understood and accepted as a victorious procession." In the year 1878 she paid her first visit to the United States, in company with her husband, Mr. John O. Dominis. She afterward obtained the office for her husband of governorship over Kauai and Maui, in addition to the office which he held as governor of Oahu.

It is not a pleasant thing to arraign a king, even the king of a Liliputian kingdom like Hawaii, at the bar of history, but since the facts relating to Kalakaua's reign of nearly seventeen years are now well known, they may be stated here simply as facts without comment.



Walter Murray Gibson, at one time a Mormon apostle, attached himself to Kalakaua and gained a strong influence over him. The reciprocity treaty had created a boom, and many new enterprises for raising sugar cane were originated. In 1878 Claus Spreckels, the San Francisco sugar king, applied to the Hawaiian government for a lease of surplus waters on the north-east side of the island of Maui. He was refused, as the cabinet saw that it would be a perpetual monopoly of a very valuable franchise. Because of this refusal Gibson brought up in the legislature a motion of want of confidence in the cabinet, which was defeated June 24, 1878. At one or two o'clock on the morning of July 2, a letter, signed by the king, was delivered to each member of the cabinet, requesting his resignation. The next day a new cabinet was appointed, with Mr. S. G. Wilder as Minister of the Interior. He was, perhaps, the ablest administrator the country ever had. The new cabinet granted Mr. Spreckels the water privilege for thirty years at five hundred dollars per annum.

We must give Walter M. Gibson the credit for a very notable thing during his official career. In July, 1878, he moved in the legislature that ten thousand dollars be appropriated for a monument to commemorate the centennial of Captain Cook's discovery of the islands. Negotiations were made with Mr. T. R. Gould, an eminent Boston sculptor, designer of the statue of the "war governor" of Massachusetts, for a statue of Kamehameha I.

February 15, 1883, the statue was unveiled as it now stands before the judiciary government building, and

the occasion during the coronation festivities was a gala day. Flags and banners ornamented the public buildings, and a large concourse of people gathered to listen to an oration by Mr. Gibson.

The statue in Honolulu is not the original one. The original statue was shipped from England in a vessel which was wrecked in the South Seas. It was fished up with other wreckage and sold at auction. For a time it ornamented the front of a ship chandler's shop at Port Stanley. March 30, 1882, a British captain, who bought it on speculation for three hundred dollars, brought it to Hawaii and sold it to the government for twelve hundred dollars. The statue was set up on the island of Hawaii, on land formerly the property of the great conqueror.

The "réplica," now at Honolulu, was received February 3, 1883. It was bought with the insurance money paid for the original. As a work of art it has great merit; as a portrait statue it resembles the Lonely One in cloak, helmet, and spear, and perhaps in its stately, and heroic pose; but the face in no wise reproduces the features of the king whose name is carved on the pedestal.

It has for Hawaiians one odd defect. The Hawaiian gesture with the upraised hand is always made with the palm downward. In this case the palm of the hand is upward. The statue is eight feet six inches in height, on a pedestal ten feet high; on the four sides of the pedestal are four bronze tablets. It is one of the ornaments of the city.

November 14, 1879, a foreigner, Celso Caesar Moreno, appeared at Honolulu and proposed to the government

that a subsidy should be given to a line of steamers between Honolulu and China. He was at Honolulu about ten months, and gained great influence over the king, telling him that he ought to be his own prime minister and fill the offices only with Hawaiians. He encouraged the king in his desire to make a ten-million loan, and when the members of the legislature of 1880 were to be chosen Moreno and Gibson joined with the king to get rid of his cabinet and to have the legislature pass bills for the loan, for opium license, for liquor, and especially for a bonus of one million dollars to Moreno's Trans-Pacific Cable Company.

These bills either failed or were never carried into execution, but appropriations were passed for the education of Hawaiian youths abroad, and for the coronation ceremony of the king and queen. On the 4th of August, Gibson brought in another motion of want of confidence, which was defeated, thirty-two to ten; but on the 14th the king prorogued the legislature and dismissed the ministers, making Moreno premier in the new cabinet, and Minister of Foreign Affairs. This act united almost all the discordant elements in the community. Mass meetings were held to protest against it. The diplomatic agents of the United States, England and France declared they would not recognize Moreno as premier.

After four days the king yielded to the storm and Moreno resigned. On the 30th of August, Moreno left for Europe, with three Hawaiian "youths" under his charge, one of them being R. W. Wilcox, twenty-six years of age and a member of the legislature. The king gave Moreno a secret commission as Minister

Plenipotentiary to all the great powers, and letters to the governments of the United States, England and France, demanding the recall of their representatives. Moreno had quarreled with Gibson, who with government money set up a newspaper to be the "organ" of the king.

Mr. W. L. Green, the Englishman who had carried through the reciprocity treaty, accepted the position of Minister of Foreign Affairs, and at once notified the foreign representatives and read to them copies of the letters to their respective governments, which the king had given to Moreno. Then Mr. Green and his colleagues resigned from the cabinet of the king.

Claus Spreckels had already arrived, September 5th, and had taken an active part in the formation of the ministry of which Mr. Green was Minister of Foreign Affairs. The ministry, before it resigned, annulled Moreno's commission and sent dispatches abroad, disavowing Moreno as the Hawaiian envoy.

The king announced his project of a journey around the world, but as he was known to be in correspondence with Moreno, it was arranged that Messrs. C. H. Judd and W. N. Armstrong should accompany him. At Naples, Moreno tried to take possession of the king, but Mr. Armstrong proved more than a match for him. The king visited California, Japan, China, Siam, Egypt, Europe, and Washington; was royally entertained, and returned, arriving at Honolulu October 29, 1881.

Early in that year a "tramp" steamer brought the smallpox again to Honolulu, and it was seven months



before it finally disappeared. Out of seven hundred and eighty cases there were two hundred and eighty-two deaths.

During the king's absence, Liliuokalani acted as regent, and Gibson, in his newspaper, had made the most of the smallpox epidemic to excite the natives, who objected to compulsory vaccination, against the ministry who opposed his measures.

The king on his return favored Gibson, and the action of the legislature of 1882 soon made it evident that the wishes of the king and not those of the cabinet controlled the house. The cabinet soon resigned and Gibson was made premier. His associates were a man named Bush, lately of Moreno's cabinet, Simon Kaa, who drank himself to death, and Edward Preston, who was the mainstay of the cabinet.

An act was passed conveying to Claus Spreckels the crown lands of Wailuku, on Maui, twenty four thousand acres. The prohibition against selling intoxicating liquors to natives was repealed; the appropriations were double the receipts, including twenty thousand dollars for coronation purposes, thirty thousand dollars for the Hawaiian "youths" in foreign lands, and ten thousand dollars for a Board of Genealogy, the king's pet scheme. But the crowning act was the giving to the king of the appointment of district justices, a long step toward absolute authority.

The king's coronation, in February, 1883, nine years after his inauguration, was not only a magnificent pageant, but a most expensive offering to his vanity.

Many articles were ordered from Europe. Two crowns were made in England, of gold and precious



KING KALAKAUA.

stones; also the dresses of the queen and her sisters. From all the islands crowds flocked to Honolulu. The weather was unusually rainy, but the crowds

took it all good-naturedly and spent their money lavishly.

The beautiful Iolani Palace, completed the previous year, was set aside for the royal family, and an amphitheater, holding ten thousand persons, was erected in the ample grounds. Princes carried the two crowns and others bore the native insignia of royalty, *tabu* sticks, the scepter, and the ring. Their Majesties were attended by *kahili* bearers. The queen had eight ladies in waiting, attired in black velvet trimmed with white satin.

The Anglican rector opened the ceremonies with a prayer, and placed the crown on the brow of the king. After the day of the principal ceremonial, a grand ball was given. Throughout the week the citizens and visitors were surfeited with merrymaking, and a certain kind of barbaric grandeur was given to the royal office. Some of the high chiefesses, Queen Emma, Ruth and Mrs. Bishop, did not attend either the ceremonies or the *hula* dances or other performances to which they objected.

After this display of royalty, Kalakaua was not satisfied with being merely the king of Hawaii; he aspired to what Gibson termed "Primacy of the Pacific." Commissioners were sent to the Gilbert Islands and the New Hebrides, claiming for Hawaii the right, set forth in a grandiloquent way by Gibson, to exercise a protectorate over them and all the islands of the Pacific. All this came to nothing, except so far as it disgusted natives and foreign officials on the islands that were visited, by the shameful orgies of the envoys sent to "improve their social and political condition."

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We pass over the "coinage scheme" in which Claus Spreckels assisted, and in which a profit of one hundred and fifty thousand dollars accrued to somebody, if not to the king, who at least had the pleasure of seeing his "image and superscription" on the coin of the realm, and hasten to record that Gibson's cabinet went to pieces in little over a year. Simon Kaai was compelled to resign in February, 1883, from "chronic inebriety." Mr. Preston resigned in disgust at the king's interference. Mr. Bush resigned because of a quarrel with Gibson, and the latter stood alone, holding all the portfolios, *ad interim*. At last, a new cabinet was formed with Gibson at the head of it.

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CHAPTER XXV.

CLOSING YEARS OF KALAKAUA'S REIGN. — 1884-1887 A.D.

In spite of the cry, raised by Gibson, of "Hawaii for the Hawaiians," and the shameless use of government patronage, a reaction took place, even among the natives, and the legislature of 1884 was composed largely of members of the Reform party, among whom Mr. Dole, afterward President of the Hawaiian Republic, was conspicuous.

The "Reformers" elected a speaker and controlled the committees. Claus Spreckels was defeated in an attempt to establish a national bank, intended to monopolize or control transportation and imports. A Louisiana lottery bill was also defeated, and an opium



license bill; also an eight-million loan bill. An excellent act in relation to the currency and Mr. Dole's homestead law, in favor of native ownership of land, were passed, much to the delight of the friends of the native race.

For a few years, however, the various branches of the civil service were made political machines. Faithful officers were summarily removed. Preference was given to adventurers and defaulters. The demoralizing effects of this régime were felt for many years. The natives tried to obtain office by sycophancy and hypocrisy. Liquor shops were licensed for political purposes in the country districts and the jealousy between the native and the so-called "Missionary party" was formented by Gibson and his "organs." Fortunately, the supreme court remained independent and survived the Gibson régime.

The election of 1886 was the most corrupt one ever held in Hawaii. The king had the right to import his own private liquors, but he franked other liquors through the customhouse, and during the canvass the country was flooded with cheap gin for election purposes. Of the twenty-eight government candidates, twenty-six were the king's officeholders. Only one white man was on the government ticket, the Premier Gibson's son-in-law.

The king himself took an active and not very creditable part in the canvass. Only ten Reform candidates were elected to the legislature, but among them were S. B. Dole, Lorrin A. Thurston, and others, who became prominent in the revolution of 1893. A new cabinet



A NATIVE MEDICINE MAN (KAHUNA).

was formed June 30, 1886, with Gibson at the head and two new members, recent comers, respectable men, who soon found themselves in a false and uncomfortable position.

An opium license bill was carried by a bare majority, granting a license to "some one applying for it with the consent of the king, and paying therefor thirty thousand dollars." The story of the granting of this license is a remarkable one. The king agreed to give this license to a Chinaman named Aki, who raised seventy-five thousand dollars and paid it to the king personally. Shortly afterward, a Chinese syndicate, headed by Chung Lung, paid the king eighty thousand dollars for the same license, but obtained the license before giving the money. Thereupon Aki divulged the whole affair, and an account of the transaction was published in the Honolulu newspapers. A trial was held to oblige the king to return to Aki the seventy-five thousand dollars.

One of the most deplorable acts of the legislature of 1886 was the passage of the act to create a so-called Hawaiian Board of Health, consisting of five heathen medicine men (*kahunas*), with power to issue certificates to native *kahunas* to practice "native medicine." The nature of this "practice" is described in the early part of this volume. Some of the leading physicians of Honolulu account in part for the rapid decrease of the native population, by the fact that so many resort to *kahunas* in sickness, refusing even the gratuitous services of the regular physicians.

Meanwhile two parties were developed in the legisla-

tive body. The Spreckels party, led by the ministry, was opposed to the king's party, the bone of contention being a large loan bill. The government owed Spreckels six or seven hundred thousand dollars. He demanded payment, if the loan in London was negotiated. The independents and the king's party united on this issue, and the ministry, which was in favor of Spreckels, was defeated, twenty three to fourteen. The cabinet resigned, but the king immediately reappointed Gibson as premier, with three native colleagues.

This was the beginning of the end for Gibson. Henceforth he had no real power. Mr. Spreckels called on the king, returned all his decorations, and "shook off the dust from his feet." A large part of the loan raised in Honolulu was used to pay off Spreckels, and of the loan obtained in London, nine hundred and eighty thousand dollars, seventy-five thousand dollars was retained by the London syndicate, and proved to be a dead loss. This legislature appropriated one hundred thousand dollars for a gunboat, and fifteen thousand dollars for the celebration of the king's fiftieth birthday.

The king now acted as his own prime minister, employing Gibson to execute his schemes. There were sales of offices, an abuse of the royal privilege in defrauding the customs revenue, illegal lease of lands, the sale of exemption to lepers, and other minor acts open to criticism, not to say censure. The establishment of the *Hale-Naua* or Ball of Twine Society, by the king, caused much complaint on the part of the so-called Reformers. It was averred that this society encouraged



KING KALAKAUA AND STAFF.

many heathenish practices which modern society does not look upon with approval.

The fiftieth anniversary of the king's birthday was celebrated November 16, 1886. Salutes and bonfires, rockets and the ringing of bells at midnight, ushered in the auspicious occasion. It was understood that the old custom of *hookupu*, giving presents, was to be revived.

Gibson presented the king with a pair of elephant tusks, with the inscription, "The horns of the righteous shall be exalted." The police gave a book containing five hundred and seventy dollars. The government physicians presented a silver box, containing one thousand dollars in gold pieces, the customhouse clerks a gold-headed cane. Native benevolent societies marched in procession. School children, fishermen, and many other natives passed through the throne room, dropping money into a box. The presents footed up to at least eight thousand dollars. In the evening the palace was illuminated with electric lights, a torchlight procession passed, and fireworks followed on the palace grounds.

On the 20th, an historic procession displayed canoes and boats, with natives in ancient, warlike, and industrial costumes, mermaids draped with sea moss, *hula* dancers and members of the *Hale-Naua*, wearing yellow *malos* and aprons over their clothes. On the 23d a native feast was served to fifteen hundred people, and on the 25th a jubilee ball was given in the palace. An historical exhibition closed the series of entertainments at the Opera House, concluding with a *hula-hula* dance, of which many in the audience disapproved.



On the 12th of April, 1887, the queen, Kapiolani, the Princess Liliuokalani and their suites left for England to attend Queen Victoria's fiftieth anniversary of her accession to the throne. After a final entertainment, given by Queen Victoria to royal visitors from various nations, the Hawaiian party received news at their hotel in London of a movement in the islands which disturbed them greatly and hastened their return to Honolulu, where they arrived on the 26th of July, 1887.

It seems that the exposure of the two bribes in the opium matter accepted by the king, and the appointment of the king's agent in that affair to an important and lucrative office, brought on a crisis. A secret league was formed in the spring of 1887, in Honolulu, to put an end to "misrule and extravagance," and to restore constitutional rights to the people. Arms were imported and rifle clubs sprang up all over the islands. The league numbered from eight hundred to a thousand men. It is conceded that the members of the league were actuated by various motives, although they agreed on the main object. There was a "spoils wing," which afterward joined the old Gibson party and became enemies of reform.

A mass meeting, under the auspices of the league, was held on the 30th of June, 1887. The meeting in the armory was guarded by a volunteer association known as "The Rifles." A set of resolutions was passed unanimously, declaring that the government "had ceased, through incompetency and corruption, to perform the functions and to afford the protection to

personal and property rights, for which all governments exist." The resolutions demanded of the king the dismissal of his present cabinet; the restitution of the seventy-one thousand dollars received as a bribe from Aki; the dismissal of his agent in that matter from office; and a pledge that the king would no longer interfere in politics. A committee of thirteen was sent to confer with his Majesty.

The king's few guards had nearly all deserted him. The representatives of the United States, Great Britain, France and Portugal, to whom he offered the transfer of his powers as king, refused to accept the offer and advised him to lose no time in forming a new cabinet and to sign a new constitution.

The king was thoroughly frightened. He conceded every point. A new cabinet, of a very different sort from the former one, was sworn in, July 1st, and the constitution of Prince Lot, Kamehameha V., with important revisions, was reëstablished. The revised constitution put an end to autocratic rule by making the ministers or cabinet responsible only to the people through the legislature, and it extended the suffrage to foreign inhabitants of the islands who had been practically debarred from naturalization.

The amendments in this revised constitution of 1887 took from the king the power to appoint nobles and vested it in electors having three thousand dollars' worth of property, or an annual income above the expense of living of six hundred dollars. The number of nobles was made equal to the number of representatives; the king could appoint a cabinet, but could not remove one of them.



QUEEN DOWAGER, KAPIOLANI.

The heir apparent, Liliuokalani, was much dissatisfied with the revised constitution, and in the legislatures of

1890 and 1892 petitions were filed asking for a new constitution. A want of agreement concerning the method of changing the constitution, and the necessity of a two-thirds vote of the legislature to effect amendments, prevented any change.

This situation of affairs will help to explain the queen's attempted proclamation of a new constitution, at the time when the legislature of 1892 was prorogued. The constitution, as prepared by her, among other changes, proposed to add two names as heirs to the throne; to allow the queen to sign and approve bills and resolutions passed over her veto; also to appoint the nobles; to increase the number of representatives from twenty-four to forty-eight; and to reduce the term of the judges of the supreme court to six years instead of a life tenure of their office.¹

Gibson was arrested July 1st, but was allowed to leave on the 5th for San Francisco. An election for members of the legislature, held September 12th, resulted in a great victory for the Reform party. The king's debts amounted at this time to more than two hundred and fifty thousand dollars, and he made an assignment of all the crown-land revenues and most of his private estate to three trustees for the payment of those debts.

¹ Blount's Report.

Kapiolani, the queen dowager, died in June, 1899. With the exception of the ex-queen, she was the last of the old régime of high chiefs. She was a woman of stately manners and agreeable disposition. She had little influence in political affairs. When in the United States and in England in 1887, she attracted much attention for her courtly bearing. She lived in comparative retirement in later life, but was always helpful in charitable work for the natives.



CHAPTER XXVI.

RESULTS OF KALAKAUA'S REIGN. — 1889-1891 A.D.

In the summer of 1889 there was an attempted insurrection to overthrow the party in power. Robert W. Wilcox, the "youth" who had been taken abroad by Moreno to be educated, had been recalled, owing to lack of funds, and came to Honolulu in 1887. Liliuokalani offered him and his wife a home at her Palama residence, a few miles north of the city. It was reported that he was engaged with others in a conspiracy, and that he had made an impression on the Household Troops, and even tried to induce the king to abdicate in favor of his sister. A mass of evidence was taken by the government, which, however, allowed him to go to San Francisco, where he remained about a year.

Wilcox returned to Honolulu in April, 1889; joined with another half-caste, named Robert Boyd; formed a rifle club and July 30th made an attempt, as he stated, "to release the king from that hated thralldom, under which he had been oppressed." Before day dawn he marched, with about one hundred and fifty armed men, from the Palama residence and occupied the palace grounds and the government buildings. The Household Troops remained neutral and the palace was held against the insurgents with thirty men by the king's orders. The king remained at his boathouse during this insurrection.

When the news spread through the city, the members

of the Rifles and others hastened to the scene, ready for the defense of the government. Riflemen were stationed at the Opera House opposite the palace. Sharpshooters climbed to the roof of a private house south of the palace, and fired down upon the palace grounds, where the cannon were placed by the insurgents. An armed force of marines, from the United States man-of-war *Adams*, landed and marched through the streets. The insurgents became disheartened and retreated to the "bungalow" near the palace. Wilcox hid himself in a large iron tank in the palace grounds, and sent word to Colonel Ashford, in command of the volunteers, that he would surrender. Seven of the rioters were killed and a large number wounded.

This foolish attempt only served to compromise the king and the heir apparent, Liliuokalani. It was a very brief *émeute*, and simply proved that the party in power was supported by strong bands that could rally to its support in any emergency. Wilcox received a moderate punishment, and the "Wilcox Rebellion" was a subject for jesting and ridicule for many days after the senseless affair was over. It was found that cartridges were placed in the cannon wrong end foremost, and other ludicrous mistakes were made by the insurgents.

The health of King Kalakaua had been on the decline for some months, and it was decided that a trip to California was necessary for his restoration. The last time he appeared in public was on his birthday, November 18, 1889. He was then fifty-three years of age, and the anniversary was celebrated by a reception at the palace, a regatta, a balloon ascension and fireworks.



A new organization, called the "Sons of Hawaii," had been formed and paraded in the evening. The men were mounted on the finest horses, and the king reviewed them from the steps of the palace. With their horses at full gallop they came up the avenue, each man holding aloft a lighted torch. Among them were natives and whites, some of the latter being the sons of Americans, with a missionary ancestry. They drew up in front of the king and made their salutes.

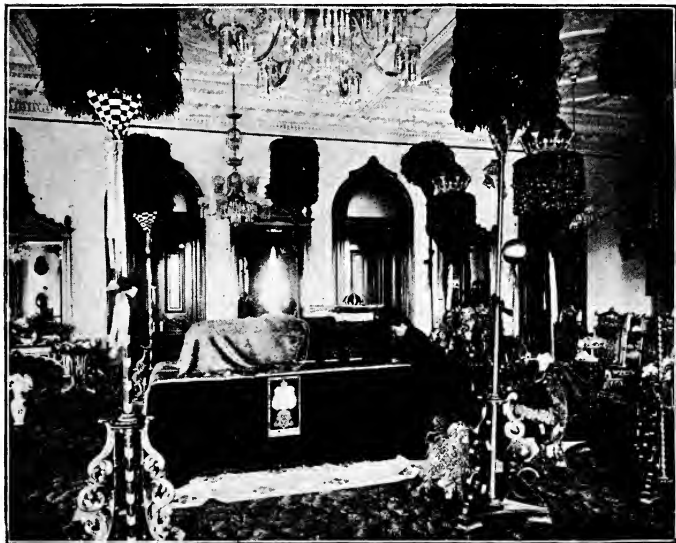
One of the remarkable things which the writer noticed in Hawaii was the readiness of all classes to fraternize after armed or unarmed disputes between the different political parties, as soon as the particular matter in dispute was settled.

At receptions in the city, Royalists and those hostile to the queen met socially, and, with few exceptions, intimacies between families continued uninterrupted. While the "dispute" lasted there was intense feeling and excitement, but the community being a small one, and many being connected by relationships, it was impossible to lay up grudges or harbor animosities for any length of time.

Native life also went on as before, and the common people showed their preferences for one party or the other, not by insulting remarks or acts, but perhaps, as often as in any other way, by withdrawal from the churches sustained by sympathizers with one party or the other.

President Dole writes of the social life in Hawaii, that "there is no color prejudice affecting the Hawaiians. The Hawaiians, and part Hawaiians in particular,

are specially in demand socially. A charm of Hawaiian society is its cosmopolitan quality. Education, refinement, polish, — these have more to do with social position than any other circumstances." Of course these remarks apply only to the better classes of natives and



KING KALAKAUA, LYING IN STATE.

Throne Room, Iolani Palace.

half-whites. A large part of these classes were naturally very pronounced Royalists.

The king sailed for San Francisco on the United States cruiser *Charlestown* as the guest of Rear Admiral Brown, in November, 1890, leaving Liliuokalani as regent, under charge of the cabinet. "He exchanged

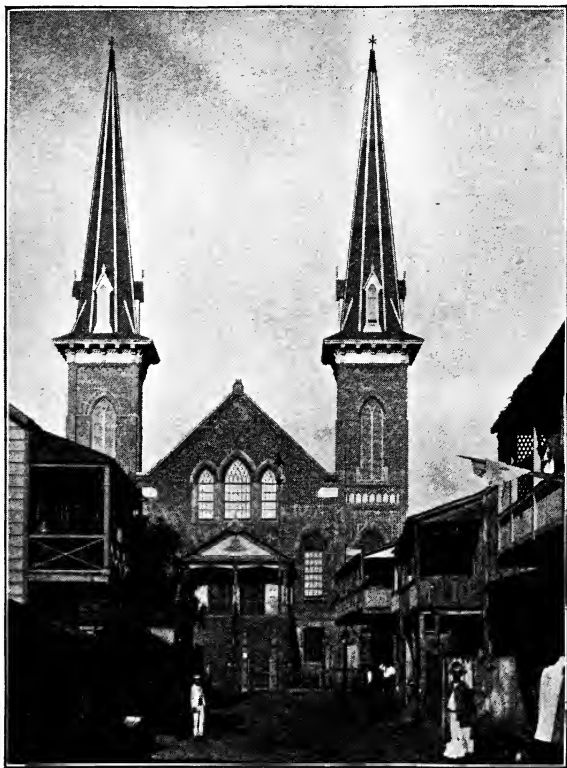
his last words with Kapiolani and then hastened rapidly away to the wharf. Crowds witnessed his departure; all the shipping was gay; the vessels saluted the outgoing ship; a royal salute was fired and he was gone."

He died in San Francisco January 20, 1891, and his body was brought back to Honolulu, where he "lay in state" for three weeks at the palace and was buried with much pomp in the Royal Mausoleum.

Kalakaua was naturally kind-hearted, courteous in manner, easy-going and self-indulgent. He readily came under the influence of those who flattered his vanity or encouraged his views of the ancient prerogatives of the kings and chiefs of Hawaii. He was inclined to adopt many of the heathen customs of his ancestors, although he also was ambitious to be considered the head of the Hawaiian Christian Church. He could not comprehend modern ideas of government, and was not up to the times in his conception of a king's responsibilities to the people. The King of Siam rather than the Queen of England was his conception of an ideal sovereign.

During his reign, the prosperity of his kingdom increased by reason of the reciprocity treaty which he favored; Portuguese immigrants by thousands were introduced into the realm to become useful citizens; Chinese and Japanese also came in large numbers as laborers, whose position on the islands is still a grave problem; but wealth was augmented, the products of the land increased, and the revenues of the realm, to say nothing of the growth of the national debt, gave an opportunity for public improvements.

A large outlay was made for educational purposes, together with private beneficence in this direction.



KAUMAKAPILI (NATIVE) CHURCH, HONOLULU.

The natives were taught the English language in the schools; the new palace, a credit to any city, was built; the marine railway constructed; the waterworks en-



larged; inter-island communication extended by the increase of steamers and sailing vessels; and tramways, railroads, telegraph lines, telephones, canals for irrigation and artesian wells improved the material resources of the islands. The king was interested in the building of a native church in Honolulu, called the Kaumakapili Church, and insisted on two steeples for it. During this period (1874-1891) the nation suffered a great loss by the death of Hawaiian chiefesses of the highest rank, whose places, as leaders in native society, can never be filled. The Princess Ruth, half-sister of Kamehameha V., died in 1883; Queen Emma, in 1885; the Princess Miriam Likelike Cleghorn, mother of the late charming Princess Kaiulani, in 1887; and in 1884, died Mrs. Bernice Pauahi Bishop, by whose will the immense fortune left to her by the Princess Ruth and her own large property were bequeathed almost wholly to the education of native youths of both sexes.

A million of dollars has been already spent in founding and funding institutions of learning, of which sum Mr. Charles R. Bishop has given a large amount from his private fortune. On the Bishop foundation stand the splendid buildings of the museum and the Kamehameha schools for boys and girls, the museum being finished inside with native woods. This magnificent museum contains not only many Hawaiian curios, but a large collection from almost every one of the South Sea Islands. Hawaiian idols were poorly represented until a number of them, preserved in Boston, were sent on by the American Board.

During this reign occurred, April 18, 1886, the most

destructive fire Honolulu has ever experienced. Thirty acres, about one-third of the city, were burnt over, at a loss of a million and a half of dollars. But as the fire was confined to what was known as Chinatown, it was not an unmitigated calamity, the burnt district being



BISHOP MUSEUM.

soon rebuilt, in part with brick houses and stores, with wide streets, while the habitations of the Chinese were reproduced in much better style.

With reference to the condition of the native population during this period, it may be said that many of the half-whites shared with the whites in the commercial prosperity of the islands. Their elegant residences in

the city, and their part ownership of the plantations on various islands, attest this fact, although their fortunes proved unstable in some instances, owing to extravagance and mismanagement.

The common natives shared, to some extent, in the advance of prosperity and civilization. Instead of being plundered without mercy by hordes of taxgatherers, they could hold land and other property in their own right — thanks to the laws of the good Kamehameha III. “The poor *kanaka*,” to use the language of Judge Lee, “may now stand on the border of his *taro* patch, and, holding his fee-simple patent in his hand, bid defiance to the world.” But it is also as sad as it is true, that many of these simple islanders, by improvidence and indolence, allowed the land to slip easily from their grasp.

As regards the comforts of life, they had mostly discarded their grass huts for frame dwellings, and their *malos* for clothes, and almost any native could own a horse and his wife a silk *holoku* (Mother Hubbard dress); but the encouragement or indulgence of the court in the matter of heathen practices and the licensing of *kahunas*, together with the growing opposition in the native mind toward the so-called “Missionary” party, very much changed their relation to the churches and missionary schools, so that quite a number of them forsook the paths of religion and too often of virtue, easily lapsing into indifference or something worse.

The tourist, however, saw the ordinary native at that time a fairly well-dressed person, man or woman, in the streets of the city, apparently contented and happy,

always with flowers in abundance, selling them in the highways or wearing them on the neck or hat.

Many of the clerks in government employ were native young men; the sailors on the inter-island vessels were natives; fishermen and stevedores were also natives; but Hawaiian women began to be less and less often employed in households as domestics and nurses, thus making the line between the brown and white classes more and more marked.

When, then, we sum up the results of Kalakaua's reign, and note the decline in native population as well as in some other particulars, we cannot say that his race was much improved under his rule. In 1895 a Mormon elder states that there were on the islands forty-eight hundred and ninety-nine Mormons with forty-two houses of worship.

In this connection it may be well to explain briefly how it happened that at least two-thirds of the land and the wealth of the Hawaiian Islands have come into the possession of people of foreign descent, including many of the descendants of the original American missionary teachers, who came to these shores for the unselfish purpose of teaching Christianity to the heathen inhabitants.

In the first place lands were given to the missionaries by the chiefs, when they were practically worthless. No missionary, however, could own real estate, which if acquired was at once transferred to the Missionary Board under which he labored. Until the year 1848, not one of them owned a foot of land or even a cow. That year measures were begun, which resulted in the independence of the native Hawaiian churches.

When the Missionary Board finally withdrew from the islands, it transferred to missionaries desiring to remain the houses in which they lived, and other property connected with them. The teachers, thenceforth, had the right to hold and acquire property. The government, voluntarily, for it relied on missionary advice and help at that time, made the transfer permanent.

In due time the government, while granting thousands of acres to others who never paid a dollar for them, sold to some of the missionaries, at a low price, a few thousands of acres of land, which at that time had no great value except for grazing purposes. The missionaries had not asked, but it was proposed by the council, that they be allowed to purchase land fifty per cent cheaper than lay purchasers.

They remained with their families on the islands. Dr. Armstrong, the father of General Armstrong of Hampton, Virginia, S. N. Castle, whose sons have been prominent in government affairs; Dr. Judd, whose son to-day is Chief Justice of Hawaii; the Carter family, of which Mr. H. A. P. Carter was minister to the United States in 1876, and his brother Mr. J. O. Carter, one of Liliuokalani's most trusted friends; the Cooke family, descended from Mr. and Mrs. Cooke, who kept the school for royal chiefs, mentioned on page 236; Rev. S. C. Damon, Chaplain of the Seaman's Bethel; and the Baldwins, who were excellent missionaries and held in high honor by king and chiefs, — these and many others, President's Dole's parents among them, gave the best education they could to their children, often sending them to schools and colleges

in the United States for their education. Many of these children returned to Hawaii, their native land, and became doctors, lawyers, merchants and planters, joining their relatives or playmates who had grown up in the islands from birth, and had been educated at the Hawaiian college or in the schools.

Anglo-Saxon thrift, industry and enterprise did the rest. Opportunities offered for securing a competence; education, intelligence and good principles, in most cases, furnished the needed healthy brain power; the reciprocity treaty afforded unusual chances of success, and, with others, the sons of the missionaries made the most of the situation.

Very few of this class turned out reckless or dissipated, not all of them became rich; but some are to-day millionaires and are using their wealth in founding and assisting native churches and in missionary enterprises throughout the other islands of the Pacific. There is as yet very little extravagant living or display among them, but there is much comfort, combined with social and intellectual cultivation.

This is the story of the now prosperous missionary community in Hawaii, which tells of things "not done in a corner," but open to all the world, and which challenges investigation from all honest students of history.

One of these "missionary" children has given this year, 1899, \$50,000 to the Hawaiian Missionary Board, and another family, \$20,000.



CHAPTER XXVII.

LILIUOKALANI. THE REVOLUTION OF 1893. — 1891-1893 A.D.

Liliuokalani, sister of the late king, promptly took the oath to sustain the constitution of 1887, and was installed queen of Hawaii on the 29th of January, 1891. She had a much stronger will than her royal brother, and maintained the old idea of the absolute authority of Hawaiian chiefs.

On the 9th of March, 1891, the Princess Kaiulani, daughter of the queen's sister and Hon. A. S. Cleg-horn, an Englishman by birth, was proclaimed heir apparent to the Hawaiian throne. She was seventeen years of age, a lovely girl, who was receiving her education in England. Her guardian in England was Mr. Davies, who, with Bishop Willis of Honolulu, also an Englishman, was naturally opposed to American interests, and especially to annexation.

The queen's husband was Governor J. O. Dominis, the son of the mate of the schooner *Paragon*, which came from Boston in 1823. Unhappily, Governor Dominis died on the 27th of August, 1891, and the queen lost a valuable adviser, who had been on the side of constitutional government.

The queen always asserted the right of the sovereign to give a new constitution to the people at any time, as Prince Lot, Kamehameha V., had done in 1864. There was much trouble in getting a cabinet, or council, the members of which the queen could appoint, but who



QUEEN LILIUOKALANI.

must be actually elected by the legislature. Finally, a cabinet, not in sympathy with the queen, was elected; but it was changed for another in January, 1893. The queen now supposed she had around her the men who would do as she wished. She also thought the time had come to assume the absolute authority which she wanted to hold. She did not foresee the coming crisis.

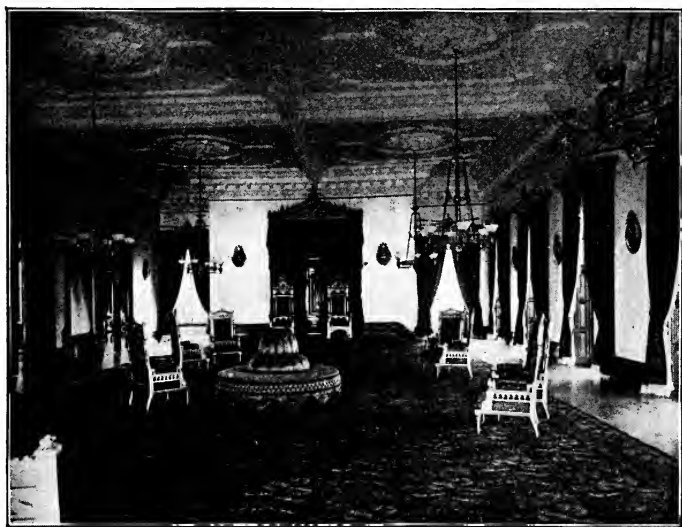
An unfortunate thing for her was the signing of two bills: one of them, the lottery scheme, which had been driven out of the United States; and the other, a bill licensing the opium traffic. These measures were obnoxious to all the best people, especially to the so-called "Missionary" party.

Some ladies, among them Mother Cooke, at whose school the queen had received her early education, waited on her Majesty and besought her not to sign the iniquitous bills. She received them graciously, and soon after their departure signed both bills.

This action made the opposition very much stronger, and when she announced that she was about to give a new constitution, her doom was sealed: the end of her reign was not far off.

It was January 14, 1893, the day on which the ceremonies of closing the session of the legislature were held, that this false step was taken. The government building, where the legislature sat, was opposite the Iolani Palace, where the queen held her court. The queen dismissed the legislature and went across the square to the palace. The household troops were drawn up in line. Many native Hawaiians were around the palace gate.

Soon, a large number of natives, a political society of Hawaiians, a part of the members of the legislature, the foreign diplomats, and some officials assembled in one of the rooms of the palace. It was called the Throne Room. In another room, called the Blue Room, the queen and her cabinet were in consultation.



THRONE ROOM, IOLANI PALACE, HONOLULU.

The queen asked the cabinet to sign the new constitution before she went into the Throne Room, to proclaim it. Her request was refused. She threatened, but in vain. Three members of the cabinet escaped and went over to their offices in the government building across the square.

Meanwhile prominent citizens who were opposed to



the new constitution, knowing that it meant the taking away of all political power from the American or "Missionary" party, and the giving of despotic authority to the queen, met in a lawyer's office in the town and discussed the situation. Among these citizens were Mr. Lorrin A. Thurston and Mr. W. O. Smith, who became very prominent in the coming revolution.

About half-past one a member of the queen's cabinet, Mr. J. F. Colburn, came to this assemblage of citizens and persuaded Mr. W. O. Smith to come to the government building with him. There they found all but one member of the cabinet. Soon after the other member joined them. These officials were shown a paper signed by more than eighty of the most prominent and wealthy citizens of Honolulu, pledging armed support against the queen.

The foreign diplomatists then advised the cabinet to go to the queen and tell her to abandon her project of a new constitution at once. This advice they took, and the queen, much agitated and very angry, was obliged to relinquish her scheme.

She went into the Throne Room about four o'clock, and then to the balcony, and told the people that the whole matter was postponed; she also asked the people to retire quietly to their homes.

This withdrawal was too late. The citizens in Mr. W. O. Smith's office had appointed a Committee of Public Safety, consisting of thirteen members. It was also determined to ask the United States minister, Mr. J. L. Stevens, to send some troops ashore from the United States cruiser *Boston*, of which Captain G. C. Wiltse

was the commander. Mr. Stevens simply replied that troops would land when the lives and property of American citizens needed protection. The citizens above-mentioned had already decided to take steps to form and declare a provisional government for Hawaii, with a view to ultimate annexation to the United States. They also got together as many armed men as possible, and among these volunteer troops was a German company nicknamed the "Drei Hundert."

Sunday, January 15, 1893, was a quiet day. The revolutionists consulted together and decided to call a mass meeting on Monday at 2 P.M. The queen's cabinet met several gentlemen of conservative views, among whom were Mr. J. O. Carter, the queen's particular friend and adviser, and Mr. S. E. Damon, who felt kindly toward the queen and was popular with the natives. A counter mass meeting was agreed upon at the same hour as that of the revolutionary party, 2 P.M. Monday.

Monday morning the Committee of Safety met. The queen's marshal, Mr. C. B. Wilson, who had command of the native police, met Mr. Thurston, a leader of the revolutionists, and requested that the mass meeting of citizens should be countermanded. "It cannot be stopped," replied Mr. Thurston. "It is too late. What guarantee have we that this will not happen again? It is like living on a volcano; there is no telling when it will break out. . . . This thing has gone on from bad to worse, until we are not going to stand it any longer. We mean to take no chances in the matter, but to settle it now, once for all."

The two mass meetings were held. There were no disturbances. The speeches at the "citizens' " meeting were moderate, but firm. One man said: "The queen's manifesto (which she had posted all over the town, and which reaffirmed her abandonment of the new constitution) is bosh. It means, 'I won't do it any more, but



QUEEN'S GUARD AND BARRACKS.

give me a chance and I'll do it again.' " This meeting indorsed the action of the citizens in appointing the "Committee of Public Safety," and empowered that committee to devise ways and means for keeping law and order, and protecting life, liberty and property in Hawaii.

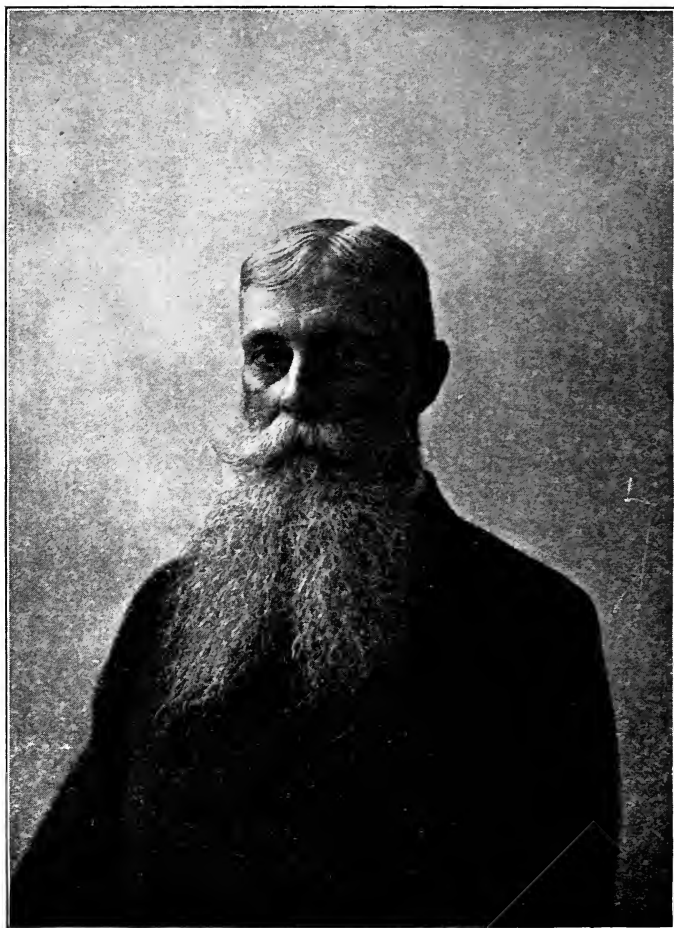
The other mass meeting of natives in Palace Square

accepted the queen's manifesto and offered cordial support to the administration. It was very moderate, but not very enthusiastic.

That afternoon, about five o'clock, a force of one hundred and sixty-two officers and men were landed from the United States ship *Boston*. Some soldiers were posted at the United States consulate and the United States legation, but the main body was placed in Arion Hall, near the government building and commanding the square in front of the palace. The queen had sixty-five soldiers in barracks behind the palace, one hundred and ten regular police, and a considerable number of armed volunteers. Her troops had plenty of rifles, one Gatling gun and eight fieldpieces.

On Tuesday, January 17, 1893, Mr. Sanford B. Dole accepted the presidency of the executive council of the Committee of Public Safety. The queen's cabinet made the landing of United States troops an excuse for inaction. At 2 P.M. the Committee of Safety went to the government building unarmed, received possession of the building, and read the proclamation of a provisional government. Volunteers, with arms, continued to rally around the committee; the queen signed her surrender about half-past six, and at half-past seven Marshal Wilson yielded up the station house. The commander of the queen's troops also surrendered, and the troops were disbanded. The queen left the palace and went to her private residence Wednesday morning, the 18th.

On that day all the foreign representatives, except those of Great Britain and Japan, recognized the new



PRESIDENT SANFORD B. DOLE.



government, and the two latter did the same on the 20th.

Thus was accomplished, without the loss of a single life, a revolution by which a few determined men, mainly of American descent, changed the form of government of the Hawaiian Islands from a monarchy, which had existed for more than a century, into a republic, and eventually caused the annexation of the islands to the United States of America.

The only shot fired during the revolution wounded a policeman in the shoulder as he was attempting to prevent an officer of the revolutionary party from collecting and carrying to the armory some muskets and ammunition from a store down town.

It seems almost like a farce, unless one reads between the lines of this simple narrative and carefully studies the situation. The queen had her regular troops, and with her was a majority of the natives. She had a marshal and a commander who were brave and who counseled a battle with the "rebels." But against her was arrayed the larger part of her best white subjects; most of them were Americans who had for years been among the foremost in building up the strength and prosperity of the islands, and many of them were men of wealth from whom the natives had received large benefits. Quite a number of natives and half-castes stood in a somewhat passive attitude, but at heart wished to have a good government, and regretted the queen's arrogant conduct.

Against her, also, the business interests of the community stood firm, and, bearing in mind the irritations of the last king's reign, a majority of the sober-minded



citizens denounced the opium and lottery schemes which the queen had sanctioned.

Last but not least against her were intangible but powerful forces; the indifference of the natives and their reluctance to meet the white people in arms; the queen's own dread of her plucky opponents and her hesitation to let loose civil strife with all its bloody conflicts in the streets of the city,—these considerations, with a growing feeling in favor of annexation to the United States, must have given her Majesty much apprehension as to the result.

Her cabinet deserted her at the critical moment. Her wisest friends advised her not to order out her troops, and she at last saw the hopelessness of the struggle on her part. It was, in fact, a *moral* victory for the revolutionists. They won, because the opposite party, headed by the queen, stood for the old despotic ideas against the modern ideas of human rights and freedom; and because a long series of actions on the royal side culminated in this revolutionary measure of the queen herself, by which constitutional government would be overthrown.

Still it was a bold move on the part of the revolutionists. They did not know what the queen might do. They took great risks. They had not much of an organized armed force at the outset, and they did not know but that the natives, becoming exasperated, might resort to the torch of the incendiary, burn their dwellings, and murder their families.

It was a very exciting time. Rumors of all sorts were flying about the city. The young men, many of



them crack riflemen, were full of eagerness. They gathered with their guns at different points. Guards were placed around private dwellings at night. A few of the sullen natives used threatening language. It was not known which side the troops on the foreign warships would take. Neighbors, who had lived together for years in social intercourse, avoided each other. People in the churches were on opposite sides. Everybody's mind was on the strain. No one knew what might happen.

When the troops from the *Boston* landed there was a partial relief, but only when the queen left the palace and went back to her own private house, did people's nerves become quiet and their fears subside. The struggle after that was not to be with muskets and cannon, but by diplomacy. Both sides looked toward the United States: the queen for her restoration; the revolutionists for annexation. But the side that had thus far won proved itself as wise as it had been bold. There were no grudges to be avenged, no prisoners to be condemned. The city soon assumed its usual appearance, excepting here and there the sight of guards and patrols. The people fell to discussing the situation, and the new government began its rule in the well-known way. Members of the provisional government had been in every department of political and executive life and knew exactly what to do. So tranquillity came and the ordinary routine. The children went to school, and the young people had their sports. The business men attended to their stores, and the churches held their usual services.



Two incidents of importance should be mentioned, as affecting the general situation and the events that followed.

The first illustrates the strict neutrality of the United States troops. While the terms of the queen's surrender were under discussion at the palace, President Dole wrote to Minister Stevens, requesting "the immediate support of the United States forces," with the added request "that the commander of the United States forces take command of our (the provisional government's) military forces, so that they may act together for the protection of the city." This request was not complied with.

The other incident, which led to grave complications between the new government and the United States government, was the wording of the queen's surrender. It was suggested by her astute counsel, a prominent lawyer, Mr. Paul Neumann.

After recording her "protest," the queen said she yielded her authority "until such time as the government of the United States" should "undo the action of its representative" (Mr. Stevens) and reinstate her in her rightful authority.

Now if President Dole, instead of accepting the surrender under the queen's protest, had demanded unconditional surrender, matters would have been settled then and there; perhaps, however, with some bloodshed, but without all the trouble that came with President Cleveland's attempt to put the queen back on her throne.

On January 31, 1893, the provisional government, fearing trouble from foreign nations, especially Japan, asked Minister Stevens to raise the United States flag

and assume a temporary protectorate on the islands. Mr. Stevens did so, and raised the stars and stripes over one of the government buildings, the Hawaiian flag still flying on the flagstaff near by.

The provisional government had already sent a special commission on a steamer to Washington, to negotiate a treaty of union with the United States. Liliuokalani sent some of her friends to Washington to prevent the annexation if possible, and the Princess Kaiulani, arriving from England, issued a pathetic "Appeal" to the American people. The treaty of annexation, however, was favorably reported to Congress, but President Grover Cleveland coming into office March 4, 1893, withdrew it, and sent Hon. James H. Blount to Hawaii to investigate the late revolution. The people in Hawaii called him "Paramount Blount," because his authority in the islands was to be paramount in certain matters pertaining to the government.

Mr. Blount immediately hauled down the American flag, "investigated" and reported in favor of the queen's restoration. Minister Stevens resigned, and Minister Albert S. Willis took his place. Mr. Lorrin A. Thurston was appointed the Minister at Washington of the Hawaiian government.

The famous sugar manufacturer, Claus Spreckels, whom we have heard of before in this history, tried to embarrass the provisional government at this time. He demanded ninety-five thousand dollars which were due him, and was greatly surprised when the full amount was handed over. It was raised on the street in half an hour by friends of the government.

CHAPTER XXVIII.

ATTEMPT TO RESTORE THE QUEEN. — 1893-1894 A.D.

Minister Willis had been instructed by President Cleveland to advise the provisional government that they were expected to relinquish to the queen her constitutional authority on certain conditions. Mr. Willis began his work by a secret interview with Liliuokalani. He had already presented his credentials to President Dole, which was in fact a recognition of President Dole's authority.

The "conditions" which the queen must accept from the President of the United States, if she would gain his aid, were full amnesty to all the revolutionists. She demurred and persisted in demanding, "As the law directs, that such persons should be *beheaded* and their property confiscated to the government." Mr. Willis declared to the writer, that this was the word used by the queen; and when he sent this report home, great was the indignation of the American people.

On the 14th of December, 1893, the United States revenue cutter *Corwin* arrived from the United States with instructions to Minister Willis. What these instructions were, nobody but Mr. Willis knew — even the naval officers were not told. All that the people at Hawaii knew they learned from a newspaper which said, in the President's message, "Our only honorable course was to undo the wrong that had been done by

those representing us, and to restore as far as practicable the status existing at the time of our forcible intervention. Our present minister has received appropriate instructions to that end."

Then followed a time of terrible anxiety and fear in Honolulu. The next seven or eight days are called the "Black Week," so fearful was the strain. It was expected that if the provisional government refused to lay down its authority, the troops would be landed to compel it to restore Liliuokalani to the throne. This the government would not do, no matter what might be the result.

Minister Willis would not say whether he was authorized to use force or not. He was often asked, but refused to give a direct answer. The entire community was under an agony of apprehension. But the government was firm, and the armed volunteers were resolute. They would fight even the United States soldiers, but they would not surrender.

On the 16th of December, two days after the arrival of the *Corwin*, Liliuokalani, at the urgent request of Mr. J. O. Carter, conceded the remission of capital punishment; but insisted that the rebels and their families must be sent away and their property confiscated.

On the 18th, extreme alarm paralyzed all business in Honolulu and filled the inhabitants with terror. It was noticed that increased preparations were made for landing troops from the United States warship. Crowds of natives thronged the wharves to witness the landing of the naval forces. On the 19th, Mr. Willis met Presi-

dent Dole and the executive council, and informed the provisional government that they "were expected to promptly relinquish to her (the queen) her constitutional authority." Finally he submitted the question, "Are you willing to abide by the decision of the President (Mr. Cleveland)?"

The provisional government at once voted "to refuse compliance with the extraordinary demand of Mr. Willis." As that demand was not made with any threat of coercion, the tension of the "Black Week" was considerably relaxed. It was felt that the extreme crisis was passed; and when, on the 22d, news came that the Senate of the United States had solemnly arraigned President Cleveland for unconstitutional behavior, the joy and relief of the people was extreme.

Secretary Gresham then instructed Minister Willis, January 12, 1894, that he might consider his special instructions to have been fully complied with. The majority report of the Senate Committee on Foreign Affairs, in March, 1894, exonerated President Cleveland and laid no blame at the door of Minister Stevens.

It has been often stated that Minister Stevens encouraged and advised annexation. He, however, always insisted that, whatever his private opinions and actions, he did not aid or abet the revolution. A naval officer of the United States tells the following pathetic story in this connection. Miss Stevens, the minister's daughter, went to visit a friend on the island of Hawaii. It was at a place on the coast where there is no landing even for a small boat. The coasting steamer approaches the crag, from which, by a cage or basket, the passenger

is lowered from the precipice and landed on the steamer's boat. It was there that Miss Stevens met her death. Mr. Stevens wrote his first account to the American people of his own agency in the revolutionary movement at Honolulu, while this daughter lay dead in an adjacent room. Unchanged by illness and unmarked by disease, her body, recovered from the waves that beat upon that pitiless shore, lay in an adjacent chamber, awaiting its burial.

"Through the long, silent night, in which the minister was writing to his government his account of the revolution, when his fingers were wearied with the pen or his eyesight dimmed over the manuscript, a walk into the next room, with a look into the quiet face of the dead girl, gave Mr. Stevens strength to go on with his work." "I tell you," said the naval officer, "under such circumstances, a man is very likely to tell nothing but absolute truth."

There remained still in the United States a divided public opinion, both on the question of the responsibility of the United States government for the success of the revolution in Hawaii, and on the question of annexation. Some took sides with the queen, feeling that she had been deprived of her just rights. From their standpoint she was cruelly treated by the American party in Hawaii, who had first obtained wealth and influence in the islands, and then used these resources to seize the government for themselves.

On the other hand, it was contended that the queen had been the real revolutionist, by trampling on the constitutional rights of her subjects. She was de-

nounced as a headstrong woman, with little of the old royal blood in her veins, who was determined to get rid of the men who blocked her schemes, and to reign as an absolute monarch. Had she been more popular with the natives and more skillful in her tactics, she might gradually have won her way to a measure of success. Unfortunately for her, her opponents were too strong in courage and ability for her to meet them on equal terms. In such contests it is usually the case that the native is no match for the Anglo-Saxon.

CHAPTER XXIX.

THE REPUBLIC. INSURRECTION OF 1895. — 1894-1895 A.D.

Everything remained quiet and orderly for a time in the city of Honolulu. The native police proved itself courageous and efficient. Things assumed their wonted appearance; no soldiers were seen in the streets. The new government went quietly to work, and, as it was seen that annexation was deferred, steps were taken, early in the year of 1894, to organize a permanent government.

The provisional government organized a plan for a convention which should frame a constitution and establish a republic. Economy, carefulness and a regard for the best interests of all classes were the aim of the new officials. In the council, President Dole officiated as chaplain at the opening of the sessions, and the public were freely admitted to the debates. A weekly state-



ment of the expenses and receipts of the government was made in the newspapers. In spite of occasional rumors of mysterious plots and filibustering expeditions from California, the people rested tranquilly under the new rulership.

A visitor in Honolulu at this time would have found, as the writer did, an apparently happy community, enjoying the delights of social intercourse under the genial skies, or busy in the marts of trade. Receptions, musical parties, trips to the volcano, dances on the warships, religious gatherings and other duties and pleasures were the order of the day. Even those of differing political views met in social life without acrimony.

President Dole celebrated the fiftieth anniversary of his birth, on the 23d of April, 1894, in republican simplicity, by a reception at his private residence.

There was a Feast of All Nations at the Armory in which all classes joined to make it not only attractive, but renumeration for the different charities of the city. Old Hawaiian costumes were displayed. The Asiatic booths revealed the interest of the Orientals in the occasion, and the elegant affair was crowned by a dazzling procession, in various national array, as unique as it was brilliant. In no other place could such a thoroughly cosmopolitan pageant be arranged by so many nationalities. A poem, written for the occasion, ended with the lines : —

“What dreams of beauty meet the eye, on every hand;
What histories of lives and people, here we read:
Hawaii holds for all the world, God’s Paradise;
Reality will prove far better than a dream.”



March 31st a native *luan* (feast) was given, attended by citizens, native and foreign. Eleven tables were heaped with native dishes, and superbly decorated with ferns and flowers. Twelve whole pigs were served; dark brown girls stood behind the guests, waving *kahilis*. The costumes were superb, and crimson *leis* on the heads and interwoven with the dresses of the native women made a fascinating scene. Under a tree two women sang the pedigree of the Queen Dowager Kapiolani, who received the guests with great dignity; and Hon. Sam Parker, a handsome native who was in the queen's cabinet in 1891, sat at a table, surrounded by a bevy of picturesque Hawaiian maidens.

President Dole now began to receive as usual all comers at his modest but elegant home, and took out distinguished guests in his yacht to picnics at Pearl Harbor. Mr. S. E. Damon, the Minister of Finance, entertained at his beautiful summer home near the city, and while the newspapers continued to argue, and some of them to use rather virulent language, the present ability of the government to maintain itself was seldom called in question.

Great freedom of action was allowed to the Royalists, who held a mass meeting in Palace Square, to protest against the constitutional convention. Washington's birthday had been celebrated by public observances, Minister Willis manifesting much cordiality toward the government officials. From this time onward Mr. Willis received much more social attention than before.

On the 4th of July of this year, 1894, the proclamation of the republic of Hawaii was made by President



NATIVE FEAST (LUAU).



Dole, from the steps of Iolani Palace, to a vast multitude assembled to witness the ceremony. The constitutional convention having, with the advisory council, signed the new constitution, the transfer of the sovereignty, property and authority of the provisional government was duly made to the Republic of Hawaii.

The sky was bright and clear; a brief address was made by President Dole, who became, under the constitution, the President of the republic; a native translated to the Hawaiians both the proclamation and the address; Chief Justice Judd administered the oath of office to the president; the Hawaiian flag was flung to the breeze, and the national salute, with the band playing "Hawaii Ponoï," proclaimed the birth of the new republic.

The remainder of the day was filled with various exercises, — aquatic sports, literary ceremonies, a captain in the navy giving the principal address, followed by fireworks in the evening. The recognition of the republic by foreign nations was soon given, the first response to the official notification being from Minister Willis, who spoke in his note of the Republic of Hawaii as "having been created under the forms of law and existing without effective opposition."

Thus came into being the little republic, far out in the Pacific Ocean, destined to exist but four years before being merged in the grand Republic of the United States.

Toward the end of the year, however, evidence was obtained by the police that made the government apprehensive of trouble from the Royalist party,

which by no means relinquished its hope of the queen's restoration. The withdrawal of the warship of the United States from Honolulu, in September, encouraged the malcontents to mature their schemes. Mysterious signs among the natives put the government officials on their guard against surprise. A gathering of natives at the water front was broken up, on Thursday night, January 3, 1895. On Saturday, large numbers of natives stole into the city from outlying districts. Other indications presaged the coming insurrection.

Sunday evening, January 6, 1895, the usual congregation assembled in the Central Union Church, where President Dole and members of the government were accustomed to worship. This elegant stone edifice is situated exactly opposite "Washington Place," the queen's private residence.

A member of the choir happened to hear the bell of the telephone in the vestry of the church during the progress of the services in the main auditorium. Quietly withdrawing, he was informed by telephone that a gathering of armed natives was making demonstrations near Waikiki, and mainly around the house of a man, named Henry Bertlemann, about five miles from the city toward Diamond Head.

This startling news was privately communicated to prominent men in the audience at the church, who took their departure, followed by others of the congregation, singly, or in groups, until finally the aged clergyman, who had kept on with the service, was left almost alone in the edifice. It was afterward ascertained that the insurrectionists had planned a rapid march upon the city



while the people were in the churches. It was also reported, whether true or false, that bombs were prepared to be thrown especially into this particular church, which was derisively called the "missionary" rendezvous.

About 5 o'clock in the afternoon, a captain with a squad of native police had been sent to search the house



LILIUOKALANI'S RESIDENCE.

Washington Place, Honolulu.

of Bertlemann, who was a half-white Royalist. As they approached, they were fired upon. Retreating, they were joined by four young men, armed with revolvers, who were living near by, Charles L. Carter, Alfred Carter, James B. Castle and A. L. C. Atkinson. A



deputy marshal also appeared, and the party hurried toward the Bertlemann house. Mr. Atkinson was sent to town with a message. The rest proceeded to the house and found its owner quietly reading within.

The deputy marshal read the warrant while the others went outside around the house. As the Carters and Mr. Castle approached a canoe shed, twenty-five feet from the house toward the sea, firing began from the shed, and Mr. Charles Carter was wounded in the breast. But he entered the shed and immediately fell, receiving a fatal wound in the abdomen.

The native police closed with the rebels. Two men were captured. Two of the native police were wounded. The wounded were carried into the house, and the small searching squad guarded the place. One of the wounded policemen was shot by Bertlemann from his veranda. Alfred Carter ran for a doctor. Some of the police rushed off to telephone for troops, and Castle and one policeman cared for the wounded, held the prisoners and compelled Bertlemann to order firing on the house, which had been the target of a hot fire, to stop. By 9 o'clock the government had sent a lieutenant and thirty men to the scene in omnibuses, and had fully one thousand men under arms to guard the city. The rebels at Waikiki retired before the lieutenant and his men, but kept up a galling fire. The enemy finally retreated up the heights overlooking the Bertlemann house, and made it untenable. Alfred Carter and the doctor crawled into the house and succeeded in removing Mr. Charles Carter, who was suffering painfully from his wounds. The other wounded men were taken



away, and the prisoners carried to the station house. The lieutenant retreated half a mile and reported the situation. A small force was sent that night two miles inland, and the next morning a line of soldiers was



CHARLES L. CARTER.

formed from the beach to the foot of Diamond Head, the extinct volcano running out into the sea.

The enemy climbed to the rim of the crater and fired down on the troops. Shells were soon dropped upon

the summit, and the rebels ran away. One shell burst on the highest peak and killed several men. There were about a hundred of the rebels on and within the crater.

Charles L. Carter died about half-past five on Monday morning, and his death created the profoundest sensation experienced in Honolulu since the revolution. He was the son of Hon. H. A. P. Carter, late Hawaiian minister abroad, and the nephew of Mr. J. O. Carter, the queen's friend and adviser. He was born in Honolulu, was about thirty years of age, a prominent and able lawyer, and had been one of the commissioners sent by the provisional government to obtain the annexation treaty at Washington. He was prominent in the framing of the constitution of the republic and had been elected a representative to the legislature.

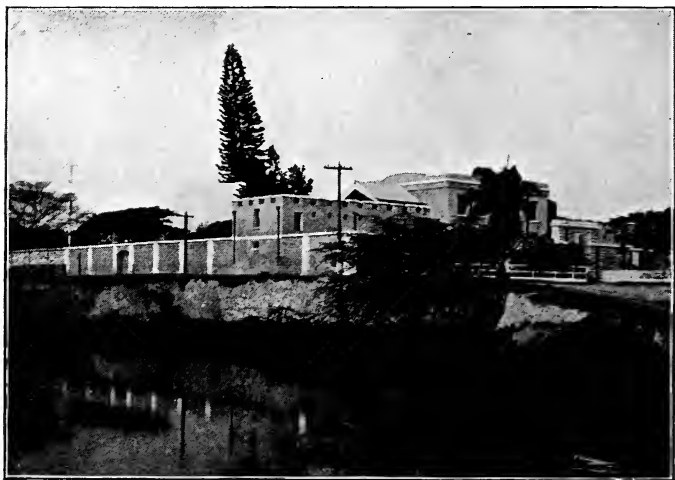
Besides, he was popular with all classes, even with the natives, and was acknowledged to be one of the most talented and promising sons of Hawaii. His funeral was attended, the same day of his death, by the leading people of Honolulu, and his memory is cherished as the first martyr to the cause of liberty and republican institutions on the islands. A monument in his honor will soon be erected by the citizens, with appropriate inscriptions.

Martial law was proclaimed by President Dole, and business was practically suspended. No steamers were permitted to depart. About noon, arrests were made of all the prominent Royalists. The queen's residence was searched and weapons found there. The queen left early in the morning for her residence at Ewa, a



few miles out of town. It was reported that bombs had been buried in her garden.

From the arrested Royalists it was learned that the rebels were under the command of Robert W. Wilcox, leader of the insurrection of 1889, and Captain S. Nowlein, commander of the queen's forces at the time of the revolution of 1893. The three insurgent lieutenants



PRISON, "THE REEF," HONOLULU.

were Widemann, son of Judge H. A. Widemann, one of the queen's commissioners to Washington, Greig and Marshall, young clerks in business houses at Honolulu. With the exception of Marshall all these men were half-whites, Marshall being of American parentage. The rebel rank and file were mainly natives and half-castes who had been day laborers about the city.



Tuesday, the 8th, the rebels escaped from the crater of Diamond Head and tried to mass their forces in one of the valleys back of Honolulu. A vessel was sent to the other islands, and on its return reported everything quiet. By Wednesday night all offensive movements on the part of the rebels were ended. On Monday, January 14th, the commanders and lieutenants of the rebels either surrendered or were captured. The men were haggard and worn and were glad to escape with their lives.

The feeling among the government supporters, owing to Mr. Charles Carter's death, was at its highest tension, and it was demanded that these leaders should be shot. But the government brought them and their followers to trial, Paul Neumann acting as their leading counsel, and after a fair and protracted trial, during which one hundred and ninety-one prisoners were brought before the military commission, five were acquitted, sentence was suspended in the case of sixty-four, mostly natives on guard at the queen's residence and those who turned "State's evidence"; two, convicted of "misprision of treason," were sentenced to fines and imprisonment, and the leaders were given thirty-five years' imprisonment at hard labor, each with a fine of one hundred thousand dollars. The military court had sentenced them to death, but that sentence was commuted by President Dole. Other leaders were sentenced to terms of imprisonment and fines.

It was found during the examination that a large number of rifles were landed on Sunday evening near Diamond Head, by a Captain Davis, from the vessel



Waimanalo, who had received them from the schooner *H. C. Wahlberg*, which brought them from the American coast. The evidence, mostly obtained from witnesses who turned "State's evidence," proved that the plot was a deep and long-cherished one. A draft of a constitution and the forms for cabinet commissions and martial law orders were in readiness. Secret meetings had been held, and when the day arrived many of the natives were pushed into the brunt of the fighting, often unwilling, after being threatened or plied with liquor. The white Royalists kept as quiet as possible, and took measures to avoid the appearance of complicity in the revolt.

Liliuokalani acknowledged that she knew that the people were buying arms, but declared to them that she "could not approve of mere rioting." She states that "the evening before, Captain Nowlein, one of the leaders, came in and told (her) his party was in readiness. He had not been gone very long, when there seemed to be quite a commotion amongst the church members of the Central Union Church, opposite her residence. They appeared to be hastening from the building." She adds, naively, "I retired and heard nothing more about the uprising until the morning following." She also denied all knowledge of arms secreted in her grounds, but says, "My husband had a passion for collecting ancient specimens of firearms." On the walls of a small cottage on the place was a formidable show of antiquated instruments of war.

She was, however, arrested on the 16th of January, and confined in a room of the Iolani Palace, where

she had meals brought from her own house, and with ferns and pots of flowers, with books to read, she "found much pleasure in the society of her canary birds and in practicing on her autoharp and guitar."

She was brought to trial February 5th, and sentence was pronounced February 27th, after a defense, ably conducted by her counsel, Mr. Paul Neumann. She was convicted of "misprision of treason." "Misprision of treason" is a legal term, meaning knowledge and concealment of, without consent to, the treason. The penalty was a fine of five thousand dollars and imprisonment at hard labor for five years.

Liliuokalani had already, January 24th, signed her abdication, on the advice and in the presence of six of her friends, and in her statement to the military court, she affirmed, "I acted of my own free will, and wish the world to know that I have asked no immunity for myself, nor plead my abdication as a petition for mercy." Afterward, the ex-queen wrote that she signed the abdication to save the lives of six prominent leaders in the insurrection.

There was great pressure brought to bear upon the government to mitigate the severity of the sentences imposed on the insurrectionists, and, if possible, to release them on parole. It is only those who are familiar with the social relations between all parties in Honolulu, that can understand the leniency shown by the government in finally pardoning all the prisoners. Prominent officials in the republic and leading Royalists had been at school together. Families on both sides were connected by marriage. The leading



club of Honolulu was composed of men of all shades of politics. It was a small community and some of the prisoners were identified with the social life of the city, which had been of a most cordial and delightful sort.

At any rate, either because of this pressure or as a matter of policy, on the 4th of July, 1895, forty-five of the rank and file of the imprisoned natives were granted conditional pardons; the sentences of the leaders were commuted, and on the 7th of September, the ex-queen, Carl Widemann, Prince "Cupid" and forty-six others were released on conditions. November 28th, five natives were pardoned and only eight remained in prison.

On the 1st of January, 1896, the last prisoners, leaders and all, were allowed to go. The government could well afford to exercise this clemency; it proved in the end to be the wisest course and has been universally commended. After a time the former social associations were resumed, showing, as one has put it, "the readiness with which the people of Hawaii forget political differences, even though those differences call for the defense of principle by resort to armed force."

On her release, on parole, in September, the ex-queen, eight months after her arrest, returned to her beautiful home, where the orchids, violets and geraniums were still in bloom, and clusters of yellow loquat plums gleamed in the sunshine. On the 6th of February, 1896, she was released from her parole, but was not permitted to leave the island of Oahu.

In October of the same year she received an absolute pardon and a restoration to her civil rights. In December she left with passports for a trip to the United States, where, on the 25th of January, 1897, she had an interview with President Cleveland, at Washington, and presented him with documents from native Hawaiian leagues, requesting her restoration to the throne.

The ex-queen was also present at President McKinley's inauguration, March 4, 1897. After President McKinley sent, with his approval, the treaty of annexation of the Hawaiian Islands to the United States, to the Senate, June 16, 1897, Liliuokalani filed a protest in the state department, with a request that the President would withdraw the treaty.

During the year 1895, the people of Honolulu were diverted from their interest in politics by a most threatening event. In August the cholera broke out among some Chinese immigrants who arrived on a steamer, the *Belgie*, from Yokohama. A general inspection and cleansing of the city were ordered, and the deaths were confined mainly to the native Hawaiians, who are very susceptible to the disease.

One result of this cholera scare was a new census of Honolulu, taken by the board of health. This census showed that the population of the city consisted of about 10,500 Hawaiians, 7500 Chinese, 2000 Japanese, nearly 4000 Portuguese and other foreigners about 4000. The Hawaiians, including half-whites, had decreased since 1890 nearly six per cent.

By a census taken in 1896 the whole population of

the islands was 109,020 ; natives, including half-whites, 39,504 ; Chinese, 21,616 ; Japanese, 24,407 ; Portuguese 15,191 ; Americans, 3086 ; English and Scotch, 2250 ; the remainder was composed of various nationalities.

These figures show the impossibility of giving the right to vote in the new Hawaiian republic to any majority of all the resident population of the islands. The Chinese did not care to vote. The Japanese were principally laborers on the plantations, who expected to go back to Japan, although it was feared that the Japanese government might claim political rights for them and make trouble. The Portuguese were allowed to vote, and it was supposed that they would become good citizens.

These figures also show the difficulties which will present themselves to the United States, in arranging for a government by the people for the Hawaiian territory, as a part of the United States. The religion of the people living in Hawaii will also present some problems. Of the 109,020 souls, 23,273 are reported as Protestants ; 26,363 Catholics ; 4886 Mormons ; and 54,498 who professed to have no faith. The Portuguese are nearly all Catholics, and the Asiatics, Chinese and Japanese, numbering 46,023, are, of course, mainly outside the Christian faith.

CHAPTER XXX.

ANNEXATION OF HAWAII TO THE UNITED STATES. —
1895-1898 A.D.

As we come to the last three years of the existence of Hawaii as a separate and independent nation, and look back over the historical record of its past, it is seen that annexation to the United States was the inevitable result of social and political changes in the islands, and of great national movements in the wide area of the Pacific Ocean..

Whatever may have been the part taken by the few determined white men who effected the revolution by which Hawaii became a republic at least in name, they were simply the agents in carrying out this minor result among the larger movements in the western hemisphere. The Pacific Ocean is now the great field of new national enterprises. Australia, Japan, China, and, indeed, all the great powers with maritime and commercial interests, are factors in this modern phase of the world's progress.

The Hawaiian group, a few small specks on the map, is a strategic point in the struggle for supremacy in this vast region. These islanders have been for half a century in fear of absorption by some powerful nation, which might rule them with an oppressive hand. Kamehameha the Great placed the islands under the protection of Great Britain, at Vancouver's suggestion, to save them from a worse fate. The petty insults and exactions of ruthless representatives of foreign nations, backed by

naval force, taught Kamehameha III., in 1853, that only by annexation to the United States could his country be free from annoyance and injustice.

Filibusters, in later years, constantly threatened the islands, and were overawed solely by the powers that wanted the prizes for themselves. The missionaries, both Catholic and Protestant, were opposed to the cession of Hawaii to any foreign power, although, strange to say, their descendants have been among the foremost to achieve that result, as a matter of political necessity, and, as they believed, for the best interests of the Hawaiian people. In all times of danger even the natives themselves favored annexation, and in Kala-kaua's day this idea was uppermost in the nation's thought.

The United States have sustained for more than half a century an exceptional relation toward Hawaii, which has no parallel in their dealings with any other people. In this relation many of the Hawaiian rulers have concurred. To the great American republic, Hawaii has looked for a guaranty of internal and external security. The islands have thus been closely identified with the United States. The American government has maintained a sort of friendly protectorate for years. It has proclaimed that it would permit no foreign interference with Hawaiian affairs. By the treaty of reciprocity it has secured exclusive privileges at Pearl Harbor, while giving the islands an opportunity to attain great industrial and commercial prosperity. The continuous presence of United States warships at Honolulu has maintained this close relation which has kept Ameri-



cans in Hawaii, and induced many others to live and trade there.

These facts were recognized by the men who established the provisional government and the Hawaiian republic. They sought to strengthen their position as a popular government by declaring at the outset their ultimate purpose to annex the islands to the United States. The dethronement of the queen was a mere incident in the movement toward annexation.

The United States hesitated when the offer of sovereignty was made to them. But the war between them and Spain hastened the conclusion. The harbor of Honolulu, although Hawaii was a neutral nation under the international code, was needed as a coaling station. Pearl Harbor was not yet available. The Hawaiian republic waived its right as a neutral nation, and troops and warships of the United States were allowed all the privileges of a time of peace.

The American Congress, which debated long over the questions of right and advantage if the United States accepted the gift of the islands, at the hands of a government representing a minority of the inhabitants of those islands, finally received them and incorporated them into the territory of the republic as a war measure.

Thus the history of Hawaii as a nation comes to an end. The group, discovered by Captain Cook, an Englishman; under the protection of Great Britain in 1794; provisionally ceded to Great Britain in 1843; its independence recognized by England, France and the United States the same year, now becomes an integral



part of the territory of the United States, and as a nation ceases forever to exist. Its record is finished; its story told; the book is closed. We turn back a few of the last pages, merely to recall some of the closing incidents in this remarkable drama of a nation's life.

During the last few years, since the reciprocity treaty between Hawaii and the United States was made in 1875, the islands have become very prosperous. The real estate of Hawaii has recently been assessed for \$22,183,433; the personal property for \$17,491,068. Of this sum, nearly forty millions of dollars, it is asserted that Americans now own, approximately, three-fourths. (Thurston's Hand-Book on Annexation.) The actual value of the assessed property is very much greater. It is only by such statistics that our readers can appreciate the immense development which these islands have enjoyed during the short space of fifty years, under the civilizing and Christian influences brought to bear upon them.

In the matter of education, too, there has been great progress. Of the Hawaiians, eighty-four out of every hundred over six years of age can read and write, while of the half-whites over ninety-one in a hundred can do the same. Ninety-eight per cent of all Hawaiian children of school age are attending the schools, where the English language is almost exclusively taught. There are very few countries where a common school education is so universal. The most elegant mansion in Honolulu, built by Princess Ruth, has been bought for a government high school.

Turning, then, to consider the annexation of Hawaii

to our own republic, we must remember that it is not a barbarous country which we receive as a part of our territory, but a land with much that makes it a valuable possession. With its delightful climate, natural productiveness and its many promising features, it



PRINCESS RUTH'S RESIDENCE, HONOLULU.

Now High School.

ought, under the fostering care of our American ideas of liberty, to become the garden land of the world.

No wonder that Liliuokalani was loath to surrender her authority over such a realm; and it is not strange that she went to Washington, soon after her abdication, to secure, if not her restoration to the throne, at least her right, as she conceived it, to the crown lands, which



the new republic of Hawaii held as belonging to the government domain.

These crown lands are, indeed, a prize. They comprise eight hundred and seventy-six thousand acres, being a portion of the lands surrendered to the king when the acreage of the whole kingdom was divided up between the king, the chiefs and the people. The king, Kamehameha III., reserved this half of his portion for himself as his private estate. This is the land, valued at a million of dollars, taken and rented by the new government, but claimed by Liliuokalani as her private property.

During the ex-queen's visit to Washington, when she filed her protest against annexation, the Japanese Minister at Washington also formally protested against the treaty. The same month, June, 1897, Hon. Harold M. Sewall arrived at Honolulu as United States Minister, to succeed Minister Willis, who had died in office. During the month of January, 1898, President Dole was in Washington in the interests of annexation, and Mr. J. O. Carter, the ex-queen's friend and adviser, also went to the capital to oppose the treaty. The ex-queen had already heavily mortgaged her private estate, to resist, by all means in her power, "the resistless sweep of manifest destiny," soon to become apparent in the startling events of this memorable year.

Quite different was the conduct of the Princess Kaiulani, the ex-heir apparent to the throne of Hawaii, who had returned to Honolulu in October of the year 1897. Her birthday reception, a week later, was attended not only by the leading natives, but also by society in general, including even those who had been parties to the



PRINCESS KAIULANI.

destruction of her royal prospects. She received them all courteously, and from that time became one of the leading young ladies in social and philanthropic circles. By her charming manners and lovely disposition she won golden opinions of all. She was always a favorite in the islands. After the republic of Hawaii was established, she never again lent her name to any discussion of the politics of her country.

But alas! to the great sorrow of all who knew her, she died in Honolulu March 6, 1899, and received the honors due to her rank and virtues in one of the most imposing funeral pageants ever seen in Hawaii. Two hundred and fifty natives drew the funeral car to the Mausoleum where Hawaiian kings and queens repose in peace.

It has already been stated that the war of 1898 between the United States and Spain hastened the annexation of Hawaii to our republic.

The relations of the United States with Spain, in regard to Cuba, had been for some time in a very precarious condition, when, February 15, 1898, the blowing up of the United States warship *Maine* in the harbor of Havana startled the civilized world.

The dark cloud of war hung threateningly over the situation, and, on the 19th of April, the two Houses of Congress adopted the "Joint Resolution" for the recognition of the independence of Cuba, demanding that the Spanish government relinquish its authority and government in that island and withdraw its land and naval forces.

Preparations for war went forward with great rapidity.

On the 20th of April an "ultimatum" was cabled to Spain, giving three days within which Spain might decide to meet the demand and avoid a war.

The same day the Spanish Minister at Washington asked for his passports, and immediately left the country. The next day the American Minister to Spain was informed that the "Ultimatum" was regarded at Madrid as the equivalent of a declaration of war, and he was given escort to the boundary line of Spain. April 25th Congress passed a bill recognizing the existence of a state of war with Spain.

May 1st the brilliant dash of Commodore Dewey into the harbor of Manila and his destruction of the Spanish fleet were achieved. June 3d Lieut. Hobson sank the collier *Merrimac* in the mouth of the harbor at Santiago de Cuba; July 3d the Spanish fleet, under Admiral Cervera, attempted to run out of Santiago harbor and was destroyed by the American squadron.

On the 6th of July the Senate, by a vote of forty-two to twenty-one, passed the resolution providing for the *Annexation of Hawaii to the United States*, and July 7th President McKinley signed the resolution passed by Congress for annexation, and the cruiser *Philadelphia* was ordered to Honolulu to raise the American flag over the islands.

On the 9th of July commissioners were appointed "to consider carefully all the questions essential to the adjustment of governmental relations in our new territory." Two of the commissioners were Hawaiians, President S. B. Dole and Judge Frear of the Hawaiian Supreme Court, two were United States Senators and



one chairman of the House Committee on Foreign Relations.

Thus, the reverses and delays which for years had vexed the supporters of annexation both in Hawaii and in the United States came to an end which was at least hastened by the Spanish war. The need of sending reënforcements to Commodore Dewey at Manila made necessary the use of the Hawaiian Islands. "From the moment of that use annexation became inevitable."

Meanwhile, in Honolulu, the excitement occasioned by the war news was increasing, and the opinion was publicly expressed that in the great struggle for supremacy in the Pacific, Hawaii would necessarily become the chief and central ocean station. This would end the uncertainty in relation to the possession of the islands by the United States.

The question of maintaining the attitude of neutrality was earnestly debated by the Hawaiian government, as well as by the citizens of Hawaii. If neutrality was declared, it would be unlawful for the United States vessels of war to obtain coal in the harbor of Honolulu. Transports conveying troops would be debarred from making Honolulu a port of supply. This would be of great disadvantage to the United States, unless overcome by forcible possession.

President Dole, in his official capacity, however, met the dilemma promptly and, prior to the destruction of Spain's Pacific fleet, tendered to President McKinley all privileges which he desired, in the conflict with Spain, even to the end of consummating a treaty of alliance between Hawaii and the United States.



Had it not been for what has been termed "the splendid American loyalty of Mr. Dole and his associates," the violation of Hawaiian neutrality might have placed the United States government in a position difficult to maintain either by logic or law. It might, moreover have brought on grave complications with other neutral powers. By the action of Hawaii in waiving the rights of a neutral nation in this case, the cause of annexation became at once more popular among the people of the United States. The strategic value of Hawaii was acknowledged and frankly accepted. The keystone of the arch was put in its place by the action of Congress, amid almost universal tokens of approval.

That the people of Hawaii, of all shades and political opinions, were satisfied if not delighted with the final disposition of the vexed question, would seem to be proved by the reception given to the transport steamers, touching at Honolulu, on their way to reënforce Commodore Dewey at Manila.

The first transports to arrive, June 1st, were most cordially welcomed. A committee of one hundred greeted them off the harbor with steam whistles and other demonstrations. Crowds on the wharves and shipping watched their coming, and the next day the whole town was given over to the entertainment of the troops. Several thousand "boys in blue" were feasted, from ten o'clock till two, on the grounds of the executive building, and were given the freedom of the town. Ice cream saloons and cigar stores were lavish in their free gifts, and the troops did themselves great credit by their good behavior. The Queen Dowager, Kapiolani,

presented the *Charlestown* with a fine silk American flag, "in grateful remembrance of the honor shown to the late king Kalakaua."

The Spanish Consul entered a formal protest against the violation of neutrality, and if the Spanish fleet had not been destroyed at Manila, Hawaii might have been



"L" STREET, CAMP McKINLEY.

called to account' for its action toward the United States. The ladies of Honolulu on the 6th of June organized a Red Cross Society.

Again, on the 23d, four transports arrived bound to Manila. They had on board over four thousand men. During the afternoons of two days the troops were fed in installments by the ladies of the city. The grounds

resounded with cheering and college "yells." The American colleges were largely represented by "boys in blue," as before on the 2d of June. The whole force of twelve hundred troops from the *China*, which arrived first, were reviewed by President Dole. Several soldiers on the sick list were left behind to remain under the care of the Red Cross, when the transports left on the 25th.

In July more transports bound for Manila arrived and were treated with lavish hospitality. News arrived on the 13th of July, by the *Coptic*, of the final passage in the Senate of annexation. "As the vessel, gayly decked with flags, indicating the message, neared the wharf, all the steam whistles of shore and shipping were let loose; a salute of one hundred guns was fired and an impromptu procession formed, led by the band, and paraded the principal streets. With the additional good news of Schley's annihilation of Cervera's fleet, as it attempted to escape from Santiago, the town was jubilant." (Extract from the Honolulu *Friend*.) It was reported by the natives that shoals of red fish swam into the harbor that evening. On great occasions, it is the native belief that immense numbers of this *Alalauwa* fish crowd the shores.

August 12, 1898, the very day on which the "protocol," suspending hostilities between the United States and Spain, was signed at Washington, the official transfer of Hawaiian sovereignty to the United States was made at Honolulu, with appropriate ceremonies.

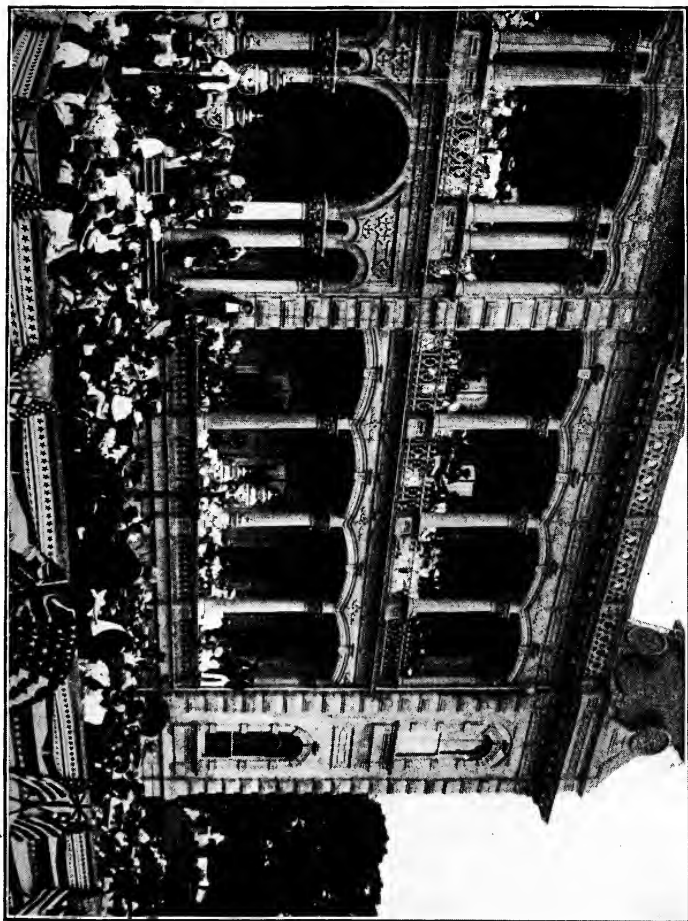
Minister Sewall, in front of the executive building, where a large concourse of officials, distinguished

—•—

guests and citizens was assembled, presented to President Dole a copy of the Joint Resolution of Congress, with an appropriate address. President Dole yielded up to the representative of the United States the sovereignty and public property of the Hawaiian Islands, "in the interest of the Hawaiian body politic, and with full confidence in the honor, justice and friendship of the American people."

Following these speeches, the guns gave a farewell salute to the Hawaiian flag, after which the Hawaiian band played the national Hawaiian hymn, "Hawaii Pono!" The Hawaiian flag was slowly lowered, and just at the noon hour the American flag was hoisted in its place, and, as the band from the *Philadelphia* played the Star-Spangled Banner, the identical flag which Commissioner Blount hauled down from the judiciary building in 1893, arose again in its place.

Minister Sewall then read a Proclamation to the Government and People of the Hawaiian Islands, continuing the civil, judicial and military power in the hands of the former officials of the Hawaiian republic until Congress should otherwise provide. Other provisions were proclaimed, by which the government of the islands might proceed without interruption. The minister then addressed the assembly, beginning with the appropriate salutation: "Fellow-countrymen," and commending to them the new union, as conducive to "the burial of past prejudices, the obliteration of narrow divisions and the ultimate political advancement of the humblest citizen, over whom this (new) flag shall float."



FLAG RAISING, IOLANI PALACE.

The oath of allegiance to the United States was then administered by Chief Justice Judd to President Dole as "President of the Hawaiian Republic, now a territory of the United States." The oath was also administered to other officials, and the ceremonies of the day were over.

"Not only did memories and sentiment," writes one who was present, "crowd all joyous thought from the mind as the Hawaiian flag was lowered, but they modified the volume of cheers that greeted 'Old Glory' as it rose to its place. Many found themselves subject to emotions which dimmed not a few eyes with tears. . . . In the strictly official ceremonies, no offense was given, nor could any be taken by opposing Hawaiians. The reference to the 'native sons of Hawaii,' in the prayer, as also that of Minister Sewall to those 'whose fatherland this was,' was kind, appropriate and uplifting. The salutes of parting and of welcome were not the rejoicing over a vanquished race, but a welcoming into the larger fold and to the sisterhood of states."

But the history of Hawaii as a nation was, nevertheless, ended forever; its annals for the future are to be blended with those of the great republic over the sea. Never again, except as an echo of the past, will be sung as the *National Hymn of Hawaii* the inspiring song

HAWAII PONOI.

"Hawaii ponoï,
Isles of the summer sea,
Fanned by the trade winds free,
Hawaii nei!



Grandly thine heights aspire,
Wondrous thy heart of fire,
Deep-toned the sounding lyre
Thy surf waves play.

“Hawaii ponoï,
God’s blessing o’er thee be,
God’s love encircle thee
Hawaii nei!
Be loyal hearts thy might,
Freedom thy guiding light,
Forever truth and right
Bear glorious sway.

“Hawaii ponoï,
Love all my song shall be,
Love evermore to thee
Hawaii nei!
Aloha, land and sea,
Aloha, brave and free,
Aloha, my countrie,
Aloha, o-e !”

— *Version of Mrs. E. C. Beckwith of Haiku.*



INDEX.

- Adams, Gov. John, 183, 214, 252.
 Albert, Prince, 282.
 Allen, Hon. E. H., 257, 264.
 Annexation, 341, 364, 366, 371, 375.
 Astor, J. J., ships of, 153.
- Bards, 74.
 Battles, Kawela, 93.
 Sand Hills, 99.
 Iao Valley, 123.
 Red-Mouthed Gun, 130.
 Nuuanu Valley, 139.
 Kuamoo, 231.
 Beachcombers, 214, 256.
 Bible, 217, 239, 284.
 Bingham, Hiram, 176, 207, 225.
 Hiram, Jr., 284.
 Birdcatching, 91.
 Birds, 91.
 Bishop, Hon. C. R., 239, 289, 322.
 Bernice Pauahi Paki, 289-290.
 munificent bequest of, 322.
 Blount, James H., 341.
 Boki, Gov., 167, 172, 207, 209, 219.
 Brownies (Menehunes), 45.
 Burial, Hawaiian, 158, 196, 203.
 Byron, Lord, 172, 205.
- Cannibalism, unknown, 32.
 Carter, Hon. H. A. P., 326, 355.
 J. O., 326, 333, 343, 368.
 Charles L., 352-355.
 Castle, S. N., 326.
 Census, 240, 257, 267, 361.
 Cession, of islands, 135, 244.
 Chamberlain, Daniel, 176.
- Charlton, Richard, 205, 208, 211, 213, 225, 226, 241, 252.
 Chinese, 273, 279, 308, 320, 361.
 Churches, in Honolulu, 26, 227, 238, 283, 322.
 Cleveland, Pres. Grover, 340, 344.
 Coan, Rev. Titus, 231.
 Coconut Island, 134, 192.
 Coffee, 252, 256.
 Constitution, first, 233.
 revised (1852), 254.
 of 1863, 273.
 revised (1887), 313.
 Cook, Captain James, 103.
 death of, 111, 185.
 monument of, 205.
 Courts, 233, 250, 255.
 Crown lands, 250, 367.
 Customs, 34, 113, 184, 192, 196, 200.
- Damien, Father Joseph, 276.
 Damon, Rev. S. C., 285.
 Damon, Hon. S. M., 285, 333, 348.
 Dana, Richard H., 259.
 Dancing, 36, 135, 184.
 Davis, Isaac, 120, 130, 138, 153.
 Discovery, of islands, Spaniards', 92.
 Captain Cook's, 103.
 Diseases, 252, 257, 282, 301, 308, 361.
 Dole, Sanford B., 13, 292, 305, 335, 340, 346, 350, 368, 376.
 Dominis, Gov. John O., 297, 328.
- Education (see Schools), 203, 240, 255, 276, 322, 366.
 Ellis, Rev. William, 177.
 his tour on Hawaii, 182.

- Embassies, 242, 245, 253, 300, 341.
 Emma, Queen, 238, 263, 290, 322.
 Exploration, Commodore Wilkes, 236.
Fair American, schooner, 120.
 Feather Mantle, 200 (see Kaahumanu).
 Filibusters, 257, 364.
 First cattle landed, 132.
 vessel built, 134.
 horses, 149.
 baptism, 167.
 American missionaries, 175.
 printing, 177.
 Christian marriage, 179.
 written laws, 209.
 registered deed, 227.
 Fish ponds, 197.
 Flag, Hawaiian, 157, 244, 376.
 American, 341, 376.
 Food, 77.
 Foreigners, trouble with, 156, 204, 223, 241, 253.
 outrages by, 207-209, 228.
 Fornander, A., 276.
 Future life, 34.
 Games, gambling, 184, 189.
 Gibson, Walter M., 298, 308, 315.
 Gilman, G. D., 249.
 Gods, wind god, 51.
 Lono, 69, 103, 107.
 (See Pele.)
 Gray, Captain Robert, 121.
 Green, Hon. W. L., 295, 301.
 Gresham, U. S. Secretary, 344.
 Hawaiian Islands, origin of, 39.
 Hawaiians, ancient, 32, 74, 76.
 modern, 31, 187, 197, 259.
 chiefs, 32.
 priests, 33, 161.
 origin of, 42.
 dress of, 153, 155, 171, 187.
 Hawaiian Board of Missions, 283.
 "Hawaii Ponoï," ode, 350, 378.
 Heva-heva (Hewa-hewa), 48, 164, 180.
 Hina, Princess, story of, 56.
 Hoapili, 180, 209, 214, 219, 234.
 Holman, Thomas, 176.
 Honolulu, harbor of, 16.
 population of, 19.
 churches of, 26.
 city of, 152, 178.
 Hooipo, story of, 51.
 Hospital, Queen's, 264.
 Humehume (George Tamoree), 176.
 Hunnewell, James, (note) 176, 239.
 Idolatry overthrown, 160.
 Independence of Hawaii, 208, 243, 247, 248.
 Infanticide, 179, 197.
 Insurrections, 125, 166.
 of Wilcox, 316, 351.
 Japanese (laborers), 279, 320, 361.
 Jones, Commodore, 247.
 Jones, Captain T. A. Catesby, 208.
 Judd, Dr. G. P., 244, 248, 253, 257.
 A. F., Chief Justice, 290, 350, 378.
 C. H., 301.
 Kaahumannu, 115, 135, 147, 160, 173, 216.
 Kahekili, king of Maui, 123, 130, 136.
 Kahunas, 33, 159, 194, 308.
 Kaiana, chief and traitor, 118, 138.
 Kaiulani, Princess, 328, 341, 368.
 Kalakaua, King, 292.
 coronation, 302.
 tour around world, 301.
 fiftieth birthday, 311.
 revised constitution, 313.
 trip to California, 317.
 death of, 320.
 progress in reign of, 320.
 Kalaniopuun, king of Hawaii, 94.
 Kamehameha I., birth, 113.
 conquers Hawaii, 131.
 invades Oahu, 138.
 incident in life of, 143, 153.
 conquers whole group, 146.

- Kamehameha I., death of, 158.
 Kamehameha II. (Liholiho), 149-173, 176.
 Kamehameha III. (Kauikeaouli), 176.
 proclaimed king, 205.
 assumes sovereignty, 218.
 incident at Lahaina, 248.
 death of, 258.
 (See First Constitution; Cession of Hawaii; Division of Lands; Foreigners, Trouble with.)
 Kamehameha IV. (Alexander Liholiho), 263, 272.
 Kamehameha V. (Prince Lot), 272, 287.
 Kapiolani, of Hilo, story of, 204.
 death of, 234.
 Kapiolani, 292.
 queen dowager, 315, 373.
 Kelea, surf rider of Maui, 78.
 Kendrick, Captain, 136.
 Kennedy, Commodore, 224.
 Keopuolani, Queen, 162, 180.
 Keoua, rebel chief of Hawaii, 131.
 Kiha, king of Hawaii, 83.
 Kinau, queen regent, 213, 218, 227, 230.
 Kiwalao, king of Hawaii, 113, 174.

 Ladd & Co., 242, 245.
 Lahaina, village of, 138, 147, 207, 248, 269.
 Land, tenure of, 223, 250.
 division of, 250.
 survey of, 278.
 "land grabbing," 325.
 La Perouse, French explorer, 118.
 Laws, 209, 211, 218, 228, 235, 306.
 Lee, William M., 250, 264.
 Legends and Myths, Book of, 55.
 Lepers, settlement of, 273.
 Liliuokalani, 263.
 heir apparent, 297.
 regent, 302.
 Queen, 328.
 opium and lottery bills, 330.
 new constitution, 330.
 Liliuokalani, arrest of, 358.
 trial of, 359.
 abdicates, 359.
 pardoned, 361.
 protests, 361.
 in the United States, 367.
 Liquor, 36, 150, 228, 300, 302, 306.
 Loomis, Elisha, 176.
 Lottery, 305.
 Lunailo, king of Hawaiian Islands, 288, 291.

 Marriage, 82, 168, 179, 211, 259.
 McKinley, President William, 361.
 Metcalf, Captain, 119, 120.
 Missionaries, American, 175, 179, 201, 208, 229, 267, 283, 325.
 Catholic, 212, 224, 285.
 Anglican, 264.
 Moikeha, ancient chief, 48.
 Moreno, Celso Caesar, 299.
 Mormons, 325, 362.
Morning Star, 284.
 Music, 35, 53.
 Myths (see Legends), origin of, 67.

 Naihe, native orator, 167.
 Neumann, Paul, 340, 357.
 Newspapers, 239-240.

 Obookiah, 175.
 Opium, license bill, 300, 305, 308.

 Paa, early chief, 47.
 Packet ship, 152.
 Pageants, 168, 221, 263, 302, 311, 347.
 Paulet, Lord George, 242.
 Pearl harbor, 290.
 Pele, fire goddess, 62, 69, 192, 204.
 Percival, Lieutenant U. S. Navy, 207.
 Persecutions of Catholics, 212, 215.
 Pitt, William, 146, 210.
 Plants, 23, 25, 44, 132.
 Polygamy, 179.
 Portlock and Dixon, Captains, 117.
 Portuguese, 320, 361-362.

- Progress, in islands, 251, 255, 266, 278, 321, 324.
 Protectorates, 240.
 Great Britain, 135.
 United States, 254, 340.
 Provisional government, 335, 339, 344, 346, 350.
 Public Safety, Committee of, 332, 335.
- Refuge, places of, 76, 186.
 Religion, ancient, 33.
 revival of 1838, 230.
 progress in, 230-232.
 decadence of, 284.
 statistics of, 362.
 Report U. S. Senate, 344.
 Republic of Hawaii, 348.
 Rice, culture of, 267.
 Richards, Rev. William, 207, 209, 227, 233, 242, 248.
 Ricord, John, 248.
 Riots, 257, 293.
 Royalists, 318, 348.
 arrest of, 355.
 sentenced, 357.
 pardoned, 360.
 Ruggles, Samuel, 176.
 Russell, Lord Edward, 224.
 Russians, 157.
 Ruth, Princess, 322, 366.
- Sacrifices, human, 34.
 Sandalwood, 150, 155.
 Sandwich Islands (name), 14.
 Schools, 204, 235-236, 238.
 reform, 276.
 Sewall, Hon. H. M., 13, 368, 375.
Shenandoah, Confederate cruiser, 279.
 Situation, geographical, of (note), 37.
 Smith, Hon. W. O., 332.
 Spain, war with, 365, 370.
 Spaniards, 92, 158.
 Spreckels, Claus, 298, 301, 305, 309, 341.
 Steamship, first, 278.
- Stevens, Minister J. L., 332, 340, 344.
 Stewart, Rev. Alexander, 179, 211.
 Stockton, Commodore, 252.
 Sugar, 252, 256, 298.
- Tabu (taboo), 37, 147, 161, 215.
 Tahiti, 47.
 Tattoo, 185, 189.
 Temples (Heiaus), 33, 129, 186, 197.
 Thomas, Admiral, 245.
 Thouars, Captain Du Petit, 225.
 Thurston, Rev. Asa, 176.
 Thurston, Hon. Lorrin A., 306, 333, 341.
 Toleration, Edict of, 227.
 Traditions, explanation of, 73.
 Treaties (1826), 208; (1846), 241, 248; (1849 and 1851), 254.
 reciprocity, 295, 364.
 Tribute (taxes), 149, 198, 235.
 Troops landed, 293, 317, 335.
- Umi, peasant Prince, story of, 83.
 United States, relations with Hawaii, 364.
 transports at Hawaii, 372.
- Vancouver, explorer, 122, 132.
 Volcano, outbreaks, 67, 125, 147, 190, 236, 267, 280, 281.
 description of Kilauea, 127.
- Wealth of islands, 366.
 Weapons, 33.
 Whalers, 179, 207, 223, 249, 252, 255, 279.
 Whitney, Samuel, 176.
 Wilder, S. G., 298.
 Willis, A. S., U. S. Minister, 341, 348.
 Wiltse, Captain G. C., 332.
 Women, Hawaiian, 76, 153, 204, 234.
 Wylie, Hon. R. C., 264, 279.
- Young, John, 121, 130, 132, 138, 146, 249.



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